MENNONITE

YEAR BOOK

AND ALMANAC

FOR THE YEAR OF OUR LORD

...1910...

PUBLISHED BY THE

Eastern Mennonite Conference

PUBLICATION COMMITTEE

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Menno Simons

Born A. D. 1492
Died January 13, 1559

Other foundation can no man lay than that which is laid, which is Jesus Christ.—1 Corinthians 3: 11.

A PROGRAMME

IT is good to live if you have something for which to live.

Courage, my friend!

Is there honest work to do?

Do it cheerfully, and thank God for the day's regular task.

Is there room for growing better?

The ambition of the world's greatest never had a larger battle-field than you have in overcoming your soul's enemy.

Is there any one to help?

Do your part to lift on the world's load of sorrow and suffering.

Be a person of weight, not of heaviness.

Be kind. Be true. Be pure.

Love little children. Love hard work.

Reverence your body. Worship God.

Cultivate clean humor.

Be friends with all the good in history.

Hate all sham and falsehoods.

Begin the day with a song and end it with a prayer.

And may this year be the BEST for you, because you have helped to make it the BEST for many others.

Topeka, Kan. *REV. CHARLES M. SHELDON, D.D.*

CALENDAR EXPLANATIONS AND NOTICES

ECLIPSES FOR THE YEAR 1910

In the Year 1910 there will be four eclipses, two of the Sun and two of the Moon.

THE FIRST IS A TOTAL ECLIPSE OF THE SUN, May 8 and 9. Invisible here. Visible in Australia, New Guinea Borneo and the Indian Ocean.

THE SECOND IS A TOTAL ECLIPSE OF THE MOON. May 23 and 24. Visible here. The beginning in Africa, Europe, South America, North America, and the ending in South America, North America and the South Pacific Ocean.

	EASTERN STATES	CENTRAL STATES	WESTERN STATES
Moon enters shadow	May 23, 10.48 P.M.	May 23, 9.48 P.M.	May 23, 8.48 P.M
Total eclipse begins	" 24, 12.11 A.M.	" 23, 11.11 P M.	" 23, 10.11 P.M.
Middle of the eclipse	" 24, 12.36 A.M.	" 23, 11.36 P.M.	" 23, 10.36 P.M.
Total eclipse ends	" 24, 1.01 A.M.	" 24, 12.01 A.M.	" 23, 11.01 P.M.
Moon leaves shadow	" 24, 2.24 A.M.	" 24, 1.24 A M.	" 24, 12.24 A.M.

THE THIRD IS A PARTIAL ECLIPSE OF THE SUN, November 1. Invisible here. Visible in Alaska, Eastern Europe, the North Pacific Ocean and the Sandwich Islands.

THE FOURTH IS A TOTAL ECLIPSE OF THE MOON, November 16. Visible here. The beginning in Africa, Europe, Asia, South America and eastern North America, and the ending in Africa, Europe, Western Asia and North and South America.

	EASTERN STATES	CENTRAL STATES	WESTERN STATES
Moon enters shadow	Nov. 16, 5 46 P.M.	Nov. 16, 4.56 P.M.	Nov. 16, 3.56 P.M.
Total eclipse begins	" 16, 6.57 P.M.	" 16, 5.57 P.M.	" 16, 4.57 P.M.
Middle of the eclipse	" 16, 7.23 P.M.	" 16, 6.23 P.M.	" 16, 5.23 P.M
Total eclipse ends	" 16, 7.49 P.M.	" 16, 6.49 P.M.	" 16, 5.49 P.M.
Moon leaves shadow	" 16, 9.00 P.M.	" 16, 8.00 P.M.	" 16, 7.00 P.M.

MOVABLE FESTIVALS

Shrove Tuesday	February 8
Ash Wednesday	February 9
Good Friday	March 25
Easter Sunday	March 27
Ascension Day	May 5
Whitsuntide	May 15
Trinity Sunday	May 22
Corpus Christi	May 26
First Sunday in Advent	Nov. 27

CHRONOLOGICAL CYCLES

Dominical Letter	B
Epact	19
Lunar Cycle or Golden Number	11
Solar Cycle	15
Roman Indiction	8
Julian Period	6623

EMBER DAYS

1. February 16
2. May 18
3. September 21
4. December 14

In the Jewish Era the year 5671 commences at sunset, October 3, 1910
In the Mohammedan Era the year 1328 begins on the 13th day of January, 1910

Jupiter (♃) is called the Ruling Planet this year.

Spring begins, March 21, at 7 o'clock, 10 min., morn.
Summer begins, June 22, at 3 o'clock, 05 min., even.
Autumn begins, September 23, at 5 o'clock, 00 min., morn.
Winter begins, December 22, at 12 o'clock, 10 min., even.

☞ The calculations in this Almanac are made to Solar or Apparent time.

Dale Enterprise, Rockingham Co., Va. *L. J. HEATWOLE.*

1st Month JANUARY 31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m
1	Sat	The coming Herald. Mal. 3: 1-6; 4: 4-6.	5 18	10 59	♑	☿ in ♑, ⊕ in Per.	♓	4 7	23 4 37
1.		**John the Forerunner of Jesus.** Matt. 3: 1-12.	First Sunday after New Year. Matt. 2: 13-23; 1 Pet. 4: 12-19.			Day's Length, 9 hours, 14 minutes			
2	**Sun**	John, the forerunner of Jesus. Matt. 3: 1-12.	5 59	11 44	♑	♃ rises 11.50	♉	4 7	23 4 37
3	Mon	Pharisees tempt Jesus Matt. 16: 1-12.	6 29	morn	♒	3) ☌ ♃ ☾, ☾ in Ap.		5 7	23 4 37
4	Tues	Christ's answer. Matt. 22: 15-46.	6 49	12 12	♒	□ ♃ ☉		5 7	22 4 38
5	Wed	Tempted, yet without sin. Heb. 4: 11-16.	7 20	12 50	♒	7 ☉ souths 8.38		6 7	22 4 38
6	Thur	Temptations overcome. John 16: 15-33.	8 02	1 32	♒	Pollux souths 12.34		6 7	21 4 39
7	Fri	Succor for the tempted. Heb. 2: 10-18.	8 48	2 41	♒	□ ♄ ☉, ☿ Gr. Brill.		7 7	21 4 39
8	Sat	The command to baptize. Mark 16: 14-20.	9 37	3 55	♓	♂ ☿ ☉, ☾ in ♉		7 7	20 4 40
2.		**Baptism and Temptation of Jesus.** Matt. 3: 13-17, 4: 1-11.	1st Sunday after Epiphany. Luke 2: 41-52; Rom. 12: 1-6			Day's Length, 9 hours, 20 minutes			
9	**Sun**	Baptism and temptation of Jesus. Matt. 3: 13-17, 4: 1-11.	10 30	5 08	♓	Capella souths 9.52		7 7	20 4 40
10	Mon	Jesus at Nazareth. Luke 4: 16-31.	11 28	6 20	♈	☿ Gr. Elong E.		8 7	19 4 41
11	Tues	The promised light. Isa. 9: 1-7.	12 23	☽S.	♈	11) ♂ ♅ ☾	☽	8 7	19 4 41
12	Wed	The darkness of sin. Rom. 1: 18-32.	1 20	5 55	♈	♂ ♅ ☉, ♂ ☿ ☾		8 7	18 4 42
13	Thur	A call to repent. Rev 2: 1-29.	2 15	7 01	♈	♂ ♀ ☾, ☿ in ♌		9 7	18 4 42
14	Fri	The call of Elisha. I Kings 19: 15-21.	3 08	8 14	♉	♀ sets 7.30		9 7	17 4 43
15	Sat	Paul's call. Acts 9: 1-22.	3 58	9 15	♉	Algol souths 7.21		10 7	16 4 44
3.		**Beginning of the Galilean Ministry.** Matt. 4: 12-25.	2nd Sunday after Epiphany. John 2: 1-11; Rom. 12: 7-16.			Day's Length, 9 hours, 28 minutes			
16	**Sun**	Beginning of the Galilean ministry. Matt. 4: 12-25	4 47	10 16	♊	☿ stationary	♌	10 7	15 4 45
17	Mon	Care for the poor a duty. Deut. 15: 7-11.	5 36	11 14	♊	□ ♂ ☉, ☾ in Perigee		10 7	14 4 46
18	Tues	God with the afflicted. Ps. 46: 1-11.	6 25	morn	♋	18) ♂ ☌ ☾, ☿ in Per		11 7	13 4 47
19	Wed	The humility of Jesus. Phil. 2: 1-11.	7 17	12 57	♋	♂ sets 12.10		11 7	12 4 48
20	Thur	A parable of mercy. Luke 10: 30-37.	8 11	2 04	♋	♀ stationary		11 7	11 4 49
21	Fri	A vision of God. Isa 6: 11-13.	9 08	3 14	♋	Regulus rises 7.02		12 7	11 4 49
22	Sat	The peace of Jesus. John 14: 15-27.	10 07	4 30	♋	Procyon souths 11.16		12 7	10 4 50
4		**True Blessedness.** Matt. 5: 1-16.	Septuagesima Matt. 20: 1-16; I Cor. 9: 24; 10: 5.			Day's Length, 9 hours, 40 minutes			
23	**Sun**	True blessedness. Matt. 5: 1-16.	11 06	5 38	♍	♂ ♆ ☾, Rigel so. 8.57	♈	12 7	09 4 51
24	Mon	Natural and spiritual laws compared. Ps. 19: 1-14.	11 52	6 40	♍	Aldebaran souths 8.12		12 7	08 4 52
25	Tues	Righteousness and the law. Rom. 3: 1-31.	morn	☽R.	♍	25) ☾ Gr. Lib. W.		13 7	07 4 53
26	Wed	The law and the Book of Life. Rev 22: 8-21.	12 47	6 20	♎	♂ ☿ ☉ Inferior		13 7	06 4 54
27	Thur	Love the greatest. I Cor. 13: 1-13.	1 45	7 29	♎	Spica rises 9.11		13 7	05 4 55
28	Fri	The duties of love. Rom. 12: 9-21.	2 30	8 35	♐	☿ Gr Hel. Lat. N.		13 7	04 4 56
29	Sat	The proof of God's love. John 3: 14-21.	3 13	9 48	♐	Sirius souths 9.54		14 7	03 4 57
5.		**Some Laws of the Kingdom** Matt 5: 17-26, 38-48.	Sexagesima. Luke 8: 4-15; II Cor. 11: 19-33; 12: 1-9.			Day's Length, 9 hours, 54 minutes			
30	**Sun**	Some laws of the Kingdom Matt. 5: 17-26, 38-48.	3 54	10 40	♑	♂ ☌ ☾, ☌ stationary	♉	14 7	02 4 58
31	Mon	The widow's mite. Mark 12: 28-44.	4 34	11 34	♑	☾ in Apogee		14 7	01 4 59

MOON'S PHASES

		Eastern States	*Central States*	*Western States*
Last Quarter	on the 3rd,	8.19 morn.	7.19 morn.	6.19 morn.
New Moon	" " 11th,	7.43 morn.	6.43 morn.	5.43 morn.
First Quarter	" " 18th,	6.12 morn.	5.12 morn.	4.12 morn.
Full Moon	" " 25th,	7.42 morn.	6.42 morn.	5.42 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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January 2. Through this year with God. Num. 9: 15-23; 10: 10. (A New Year's consecration meeting.)

" 9. Bringing others to Christ: Who should do it? How is it done? John 1: 35-51.

" 16. Candles under bushels. Matt. 5: 13-16.

" 23. Does religion pay? 1 Cor. 3: 18-23.

" 30. The most stirring events of foreign missionary history. Acts 14: 8-22.

2nd Month FEBRUARY 28 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m
1	Tues	Peter's gift. Acts 3: 1-11.	5 14	morn	♑	Sirius souths 9.54	14	7 00	5 00
2	Wed	Concerning the collection. I Cor. 16: 1-14.	5 55	12 25	♑	☾ 2) Castor so 10.18	14	6 59	5 01
3	Thur	Making your requests known. Phil. 4: 1-12.	6 40	1 36	♑	Arcturus r. 9.45	14	6 58	5 02
4	Fri	Answered prayer. Ps. 99: 1-9.	7 27	2 45	♒	♀ in Perihelion. ☾ in ♉	14	6 57	5 03
5	Sat	The prayer in the garden. Luke 22: 39-45.	8 17	3 45	♒	Orion souths 8.46	14	6 55	5 05
6.		**Almsgiving and Prayer.** Matt. 6: 1-15.		Quinquagesima. Luke 18: 31-43; I Cor. 13: 1-13.		Day's Length, 10 hours, 10 minutes			
6	**Sun**	Almsgiving and prayer. Matt. 6: 1-15.	9 12	4 47	♓	☿ sta. ☾ Gr. Libra. E.	14	6 54	5 06
7	Mon	Job's loss. Job 1: 1-22.	10 08	5 51	♓	♂ ♅ ☾ . 7☉ so. 9.25	14	6 53	5 07
8	Tues	The folly of riches. Luke 12: 13-21.	11 06	6 41	♓	♂ ☿ ☾ , Rigel so. 9.41	15	6 52	5 08
9	Wed	A rich man's doom. Luke 16: 19-31.	12 03	☽S.	♓	9) ♂ ♀ ☾	15	6 51	5 09
10	Thur	What money cannot do. Acts 8: 14-25.	12 58	6 48	♈	♀ sets 6.30	15	6 50	5 10
11	Fri	Stolen wealth. Josh. 7: 19 29.	1 51	7 54	♈	Aldebaran souths 7.03	15	6 49	5 11
12	Sat	Tried gold. Rev. 3: 14-22.	2 42	8 59	♋	♂ ♀ ☾ inf , ☾ in Per. ♌	15	6 47	5 13
7.		**Worldliness and Trust.** Matt. 6: 19-34.		1st Sunday in Lent Matt. 4: 1-11; II Cor. 6: 1-10.		Day's Length, 10 hours, 26 minutes			
13	**Sun**	Worldliness and trust. Matt. 6: 19-34.	3 32	10 04	♋	♂ ♄ ☾	14	6 46	5 14
14	Mon	The wise young judge. I Kings 3: 16-28.	4 22	11 21	♋	♄ sets 11.15	14	6 44	5 16
15	Tues	Gospel measure. Luke 6: 27-38.	5 14	morn	♌	♂ ♂ ☾ , Sirius so. 8.04	14	6 43	5 17
16	Wed	Things to be sought Prov. 8: 10-23.	6 07	12 45	♌	16) ♂ sets 12.40	14	6 42	5 18
17	Thur	Jesus at the door. Rev. 3: 20—4: 11.	7 02	1 44	♌	Orion so. 8 40	14	6 41	5 19
18	Fri	Exchange of gifts. I Kings 10: 1-13.	8 00	2 42	♌	Procyon souths 9.24	14	6 39	5 21
19	Sat	God's unspeakable gift. II Cor. 9: 1-15.	8 58	3 37	♌	☿ G. Elong. W.	14	6 38	5 22
8.		**The Golden Rule** Matt. 7: 1-12.		2nd Sunday in Lent Matt. 15: 21-28; I Thess. 4: 1-8.		Day's Length, 10 hours, 44 minutes			
20	**Sun**	The Golden Rule. Matt. 7: 1-12.	9 54	4 29	♍	♂ Ψ ☾ , ☾ Gr. Libr. W.	14	6 37	5 23
21	Mon	The unfaithful servant. Matt. 18: 21-35.	10 48	5 16	♍	Capella souths 7 04	14	6 36	5 24
22	Tues	The unjust steward. Luke 16: 1-8.	11 38	5 58	♎	Arcturus souths 8.40	14	6 34	5 26
23	Wed	The sleepers. Matt. 25: 1-13.	morn	☽R.	♎	23) 7☉ sets 12.42	14	6 33	5 27
24	Thur	Demas loves the world. II Tim. 4: 5-11.	12 25	6 42	♏	Spica souths 3 02	13	6 32	5 28
25	Fri	Mark loses courage. Acts 15: 36-41.	1 08	7 52	♏	Antares rises 2.21	13	6 31	5 29
26	Sat	Judas betrays Christ. Mark 14: 10-11, 43-45.	1 50	8 44	♐	Pollux souths 9.18	♌ 13	6 29	5 31
9.		**False and True Discipleship.** Matt. 7: 13-29.		3rd Sunday in Lent. Luke 11: 14-28; Eph. 5: 1-9.		Day's Length, 11 hours, 02 minutes			
27	**Sun**	False and true discipleship. Matt. 7: 13-29.	2 30	9 34	♐	♂ ♃ ☾ , ♂ ☿ ♀	13	6 28	5 32
28	Mon	Naaman healed. II Kings 5: 1-19.	3 10	10 20	♑	♃ r. 10 20, ☾ in Apo	13	6 27	5 33

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Last Quarter	on the 2nd, 6.19 morn.	5.19 morn.	4.19 morn.
New Moon	" " 9th, 8.05 even.	7.05 even.	6.05 even.
First Quarter	" " 16th, 1.24 even.	12.24 even.	11.24 morn.
Full Moon	" " 23rd, 10.28 even.	9.28 even.	8.28 even.

Venus is in Inferior Conjunction with the Sun on the 12th and changes from evening star to morning star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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February 6. The model Christian Endeavorer. John 15: 1-8. (Christian Endeavor Day.)
13. Bible texts that help me. Ps. 119: 97-104.
20. Intemperance, and other sins of the body. Rom. 8: 1-14.
27. Christ winning our nation. Luke 10: 1-17.

3rd Month

MARCH

31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun alo. m.	Sun rise h. m.	Sun sets h. m
1	Tues	The ten lepers. Luke 17: 11-19.	3 51	11 11	♐	Antares sets 9.36 ☊	13	6 25	5 35
2	Wed	The impotent man. John 5: 1-17.	4 34	11 57	♋	Castor souths 8.40	12	6 24	5 36
3	Thur	The Syrophœnecian's daughter. Matt. 15: 21-29.	5 19	morn	♋	♀ sta., ☿ in Aph.	12	6 23	5 37
4	Fri	Blind Bartimeus. Mark 10: 46-52.	6 07	12 41	♌	4) Reg. so. 11.00 ♌	12	6 21	5 39
5	Sat	Healing the nobleman's son. John 4: 45-54.	6 59	1 50	♌	Procyon so 8.42	12	6 20	5 40
10.		**Jesus the Healer** Matt 8: 2-17.	4th Sunday in Lent. John 6: 1-15; Gal. 4: 21-31.			**Day's Length, 11 hours, 20 minutes**			
6	**Sun**	Jesus the healer. Matt. 8: 2-17.	7 53	2 52	♌	7☉ sets 11.07	11	6 19	5 41
7	Mon	The swimming axe. II Kings 6: 5.	8 50	3 50	♌	♂ ♅ ☾	11	6 17	5 43
8	Tues	The healed waters. II Kings 16-25.	9 46	4 39	♍	♂ ♀ ☾, ♀ rises 4.40	11	6 16	5 44
9	Wed	Water made wine. John 2: 1-12.	10 42	5 22	♍	♂ ☿ ☾	11	6 15	5 45
10	Thur	The oil and meal. I Kings 17: 9-16.	11 36	5 57	♎	Sirius souths 7.30	10	6 13	5 47
11	Fri	The prophet fed. I Kings 17: 1-8.	12 29	☽S.	♎	11) Castor so. 8.10	10	6 12	5 48
12	Sat	The loaves and fishes. John 6: 1-14.	1 21	7 31	♏	Rigel sets 10.56 ♎	10	6 11	5 49
11.		**Two Mighty Works** Matt. 8: 23-34.	5th Sunday in Lent. John 8: 46-59; Heb. 9: 11-15.			**Day's Length, 11 hours, 38 minutes**			
13	**Sun**	Two mighty works. Matt. 8: 23-34.	2 12	8 43	♏	♂ ♄ ☾, Vega r. 10.15	10	6 10	5 50
14	Mon	Jesus and the child. Luke 9: 36-50.	3 06	9 57	♏	Spica sets 7.56	9	6 08	5 52
15	Tues	Witnesses for Christ. Acts 5: 24-32.	4 00	11 04	♏	Procyon souths 8.06	9	6 07	5 53
16	Wed	Forgiveness through Christ. Acts 13: 32-42.	4 57	morn	♏	♂ ♂ ☾, Orion s. 12.20	9	6 06	5 54
17	Thur	The assurance of forgiveness. Ps. 130.	5 55	12 37	♍	17) Spica s. 8.06 ♍	9	6 05	5 55
18	Fri	God's loving kindness. Ps. 25: 1-11.	6 54	1 33	♍	Vega rises 9.55	8	6 03	5 57
19	Sat	Disease and transgression removed. Ps. 103: 1-12	7 51	2 26	♎	♂ Ψ ☾, ♀ Gr. Brill.	8	6 02	5 58
12.		**A Paralytic Forgiven and Healed.** Matt. 9: 1-13.	Palm Sunday. Matt. 21: 1-9; Phil. 2: 5-11.			**Day's Length, 11 hours, 56 minutes**			
20	**Sun**	A paralytic forgiven and healed. Matt. 9: 1-13.	8 45	3 16	♎	7☉ sets 11.17	8	6 01	5 59
21	Mon	John the messenger. Matt. 3: 1-12.	9 35	3 54	♏	☉ ent. ♑ Spring beg.	7	6 00	6 00
22	Tues	Baptism and temptation. Matt. 3: 13-17; 4: 1-11.	10 22	4 38	♏	Altair rises 12 40	7	5 58	6 02
23	Wed	Blessedness. Matt. 5: 1-16.	11 06	5 14	♐	☿ Gr. Hel. Lat. S.	7	5 57	6 03
24	Thur	Laws of the kingdom Matt. 5: 17-26, 38-48.	11 47	5 51	♐	Sirius sets 11.24	6	5 56	6 04
25	Fri	**GOOD FRIDAY.** Matt. 6: 1-15.	morn	☽R.	♐	25) ♃ rises 6.30 ♉	6	5 54	6 06
26	Sat	The Golden Rule. Matt. 7: 1-12.	12 26	7 24	♑	♂ ♃ ☾	6	5 53	6 07
13.		**REVIEW, or Easter Lesson** Mark 16: 1-8.	Easter Sunday. Mark 16: 1-18; I Cor. 5. 6-8.			**Day's Length, 12 hours, 14 minutes**			
27	**Sun**	**EASTER.** Mark 16: 1-8.	1 07	8 18	♑	Orion sets 11.49	5	5 52	6 08
28	Mon	Faith of Abraham. Heb. 11: 8-17.	1 48	9 24	♋	Ψ sta., ☾ in Apogee	5	5 51	6 09
29	Tues	Faith of the jailor. Acts 16: 27-40.	2 30	10 15	♋	Regulus souths 9.28	5	5 49	6 11
30	Wed	Faith of the Ethiopian. Acts 8: 26-40	3 14	11 05	♋	♃ Gr. Hel Lat. N.	5	5 47	6 13
31	Thur	Faith of the Romans. Rom. 1: 1-13.	4 01	11 50	♑	♂ ♃ ☉, ☾ in ♉	4	5 45	6 15

MOON'S PHASES.

	Eastern States	*Central States*	*Western States*
Last Quarter on the	4th, 2.44 morn.	1.44 morn.	12.44 morn.
New Moon " "	11th, 7.04 morn.	6.04 morn.	5.04 morn.
First Quarter " "	17th, 10.29 even.	9.29 even.	8.29 even.
Full Moon " "	25th, 3.12 even.	2.12 even.	1.12 even.

Jupiter is in Opposition with the Sun on the 31st and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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March 6. Christ our Guide. Luke 1: 76-79; John 16: 13; Rev. 7: 16, 17. (Consecration meeting.)

" 13. Patient faithfulness that wins the crown. Rev. 2: 1-10, 18, 19.

" 20. Money a curse or a blessing. Luke 12: 13-21; Matt. 6: 19-21.

" 27. Getting ready to live forever. Eccl. 12: 1-7. (Easter meeting.)

4th Month — APRIL — 30 Days

Date	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h.m	Sun sets h.m
1	Fri	Daniel's faith. Dan. 6: 1-23.	4 51	morn	♐	Rigel sets 9.57 ☽	4	5 44	6 16
2	Sat	Faith of Martha. John 11: 17-28.	5 43	12 11	♐	2) Castor sets 6.44	4	5 43	6 17
14.		**The Power of Faith.** Matt. 9: 18-34.	1st Sunday after Easter. John 20: 19-31; 1 John 5: 4-10.			Day's Length, 12 hours, 34 minutes			
3	**Sun**	The power of faith. Matt. 9: 18-34.	6 37	1 50	♐	♂ ☿ ☾, Antares r. 11.08	3	5 42	6 18
4	Mon	The harvest promised. Gen. 8: 25—9: 17.	7 33	2 45	♐	Spica sets 9.42	3	5 40	6 20
5	Tues	The first Christian harvest. Acts 2: 37-47.	8 27	3 30	♑	♂ ☿ ☉ Superior	3	5 39	6 21
6	Wed	Laborer's need of prayer. II Tim. 3: 1-13.	9 21	4 18	♑	♂ ♀ ☾, ♀ rises 4.20	3	5 38	6 22
7	Thur	Receiving a prophet. I Kings 17: 8-16.	10 14	4 51	♒	□ ♆ ☉, Sirius s. 10.36	2	5 37	6 23
8	Fri	Receiving a little child. Matt. 18: 1-6.	11 05	5 32	♒	Regulus so. 8 50 ♌	2	5 36	6 24
9	Sat	Work of love not forgotten. Heb. 6: 4-12.	11 58	☽S.	♒	9) ♂ ☿ ☾	2	5 35	6 25
15.		**The Mission of the Twelve.** Matt. 9: 35—10: 15, 40-42.	2nd Sunday after Easter. John 10. 12-16; I Pet. 2: 21-25.			Day's Length, 12 hours, 50 minutes			
10	**Sun**	Mission of the Twelve. Matt. 9: 35—10: 15, 40-42.	12 51	8 10	♓	♂ ♄ ☾ ☾ in Perigee	1	5 34	6 26
11	Mon	The promised messenger. Mal. 3: 1-6.	1 46	9 19	♓	♂ ☿ ♄, ☿ in ♌	1	5 33	6 27
12	Tues	John's birth foretold. Luke 1: 1-25.	2 44	10 28	♓	♄ sets 10.00	1	5 32	6 28
13	Wed	John's boldness. Matt. 14: 3-12.	3 44	11 36	♓	♂ ♂ ☾, ☾ in ♌	0	5 30	6 30
14	Thur	Christ the expected prophet. John 6: 1-14.	4 45	morn	♓	♂ sets 11.40	S	5 29	6 31
15	Fri	The rock of offense. Isa. 8: 9-15.	5 44	12 10	♈	□ ☿ ☉, ☿ in Per. ♏	F	5 28	6 32
16	Sat	Christ's estimate of John. Luke 7: 24-30.	6 41	12 49	♈	♂ ♄ ☽	0	5 26	6 34
16.		**The Question of John the Baptist.** Matt. 11: 1-19.	3rd Sunday after Easter. John 16: 16-23; I Pet. 2: 11-20.			Day's Length, 13 hours, 08 minutes			
17	**Sun**	The question of John the Baptist. Matt. 11: 1-19.	7 33	1 32	♈	Sirius sets 9.44	1	5 25	6 35
18	Mon	A mighty fall. Isa 14: 12-23.	8 20	2 08	♈	Alphacca souths 1.46	1	5 24	6 36
19	Tues	Out of the mouth of babes. Ps. 8: 1-9.	9 05	2 46	♈	Antares souths 12.36	1	5 23	6 37
20	Wed	Revealed by the Father. Matt 16: 13-20.	9 47	3 20	♉	Orion sets 8.48	1	5 22	6 38
21	Thur	Revealed by the Son. Luke 11: 17-24.	10 27	3 54	♉	♃ sets 9.48	1	5 20	6 40
22	Fri	The lowly Saviour. John 13: 1-17.	11 07	4 20	♊	♂ ♃ ☾, Rigel s. 9 33 ♍	1	5 19	6 41
23	Sat	Rest for the soul. Jer. 6: 9-17.	11 47	4 56	♊	♀ Gr Elong W.	2	5 18	6 42
17.		**Warning and Invitation.** Matt. 11: 20-30.	4th Sunday after Easter. John 16: 5-16; Jas. 1: 16-21.			Day's Length, 13 hours, 24 minutes			
24	**Sun**	Warning and invitation. Matt. 11: 20-30.	morn	☽R.	♋	24) Vega r. 7.30	2	5 17	6 43
25	Mon	A neighbor's right. Deut. 23: 19-25.	12 29	7 50	♋	Sirius sets 9 31	2	5 16	6 44
26	Tues	The Son of Man and the Sabbath. Mark 2: 23-28	1 12	8 41	♌	☿ Gr. Hel. Lat. N.	2	5 15	6 45
27	Wed	Luke's account. Luke 6: 1-12.	1 58	9 36	♌	Capella r. 4.44, ☾ in ♍	2	5 13	6 47
28	Thur	David and the hallowed bread. I Sam. 21: 1-7.	2 46	10 31	♋	Arcturus so. 11.45 ♎	3	5 11	6 49
29	Fri	Food for the priests. Exod. 29: 32-37.	3 38	11 20	♋	☿ stationary	3	5 10	6 50
30	Sat	The Sabbath offering. Num. 28: 1-10.	4 30	11 57	♊	Aldebaran sets 8.36	3	5 09	6 51

MOON'S PHASES.

	Eastern States	*Central States*	*Western States*
Last Quarter on the 2d,	7.39 even.	6.39 even.	5.39 even.
New Moon " " 9th,	4.17 even.	3.17 even.	2.17 even.
First Quarter " " 16th,	8.56 morn.	7.56 morn.	6.56 morn.
Full Moon " " 24th,	8.14 morn.	7.14 morn.	6.14 morn.

Saturn is in Conjunction with the Sun on the 16th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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April 3. Christ our Teacher. John 12: 44-50. (Consecration meeting.)
" 10. God is here. Ps. 139: 1-12.
" 17. Good cheer in dark days. Acts 27: 20-36.
" 24. Christ winning the world. John 12: 20-32.

5th Month — MAY — 31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun's Decl.	Sun rises h. m.	Sun sets h. m.
18.		**Two Sabbath Incidents** Matt. 12: 1-14. — 5th Sunday after Easter John 16: 23-30; Jas. 1: 22-27. — **Day's Length, 13 hours, 42 minutes**							
1	**Sun**	Two Sabbath Incidents. Matt. 12: 1-14.	5 25	morn	♋	☿ ☌ ☾, ☾ Gr. Libra. E ☽	3 5 07	6 53	
2	Mon	Spirit filled. Eph. 5: 18-33.	6 18	12 31	♋	2) ☿ Gr. Elong E	3 5 06	6 54	
3	Tues	Warning against drunkenness. Luke 21: 22-38.	7 10	1 16	♋	7 ☉ sets 8.32	3 5 05	6 55	
4	Wed	Not among wine bibbers. Prov. 23: 20-35.	8 02	1 55	♌	Spica souths 10.32	3 5 04	6 56	
5	Thur	Not defield. Dan. 1: 8-21.	8 52	2 20	♌	☿ ♀ ☾	3 5 03	6 57	
6	Fri	For the sake of weak brethren. Rom. 14:14-23.	9 42	2 54	♌	♀ rises 2.30	4 5 02	6 58	
7	Sat	Things to avoid. Gal. 5: 16-26.	10 34	3 20	♌	☿ ♄ ☾ Sirius sets 8.36 ♌	4 5 01	6 59	
19.		**Temperance Lesson** Prov. 23: 29-35. — 6th Sunday after Easter John 15: 26, 16: 4; 1 Pet. 4: 8-11. — **Day's Length, 13 hours, 58 minutes**							
8	**Sun**	Temperance lesson. Prov. 23: 29-35	11 28	3 59	♌	Altair so. 8.32 ☾ in Per.	4 5 00	7 00	
9	Mon	Two wonders. Matt 9: 27-38.	12 25	☽ S.	♌	9) ☉ eclpsed invi.	4 4 59	7 01	
10	Tues	Christ knows thoughts. Matt. 9: 1-8.	1 26	8 10	♌	Orion sets 8.56	4 4 58	7 02	
11	Wed	Christ answers Pharisees Mark 3: 22-30.	2 29	9 19	♌	♃ in Aphilion	4 4 57	7 03	
12	Thur	A vision of the Kingdom. Dan. 7: 1-14.	3 31	10 28	♍	☌ ♂ ☾	4 4 56	7 04	
13	Fri	A great deliverance. Isa. 14: 22-26.	4 31	11 36	♍	☌ ♆ ☾ Vega sets 3.10 ♎	4 4 55	7 05	
14	Sat	Slow to meet opposition. Luke 12: 1-12.	5 26	morn	♎	☿ Stationary, ☾ Li. W	4 4 54	7 06	
20.		**Growing hatred to Jesus** Matt 12: 22-32, 38-42. — Whitsuntide or Pentecost. John 14: 23-31; Acts 2: 1-13. — **Day's Length, 14 hours, 12 minutes**							
15	**Sun**	Growing hatred to Jesus. Matt. 12: 22-32, 38-42	6 17	12 10	♎	15) Ant. rises 10.22	4 4 53	7 07	
16	Mon	The first martyr. Gen. 4: 1-15.	7 03	12 49	♎	♃ sets 1.50	4 4 52	7 08	
17	Tues	The death of Abraham. Gen 25: 1-11.	7 46	1 22	♏	Sirius sets 8.04	4 4 51	7 09	
18	Wed	The death of Jacob. Gen. 49: 28-33.	8 27	1 56	♏	Procyon sets 10.10	4 4 50	7 10	
19	Thur	The death of Moses Deut. 34: 1-12.	9 07	2 21	♐	☿ ♃ ☾, ☿ in ♉ ♉	4 4 50	7 10	
20	Fri	The last days of Joshua. Jos. 24: 1-31.	9 47	2 51	♐	Spica souths 9.28	4 4 49	7 11	
21	Sat	The death of Elisha. II Kings 13: 14-21.	10 27	3 11	♑	Orion sets 7.44	4 4 48	7 12	
21.		**The death of John the Baptist** Matt. 14: 1-12. — Trinity Sunday John 3: 1-15; Rom. 11: 33-36 — **Day's Length, 14 hours, 24 minutes**							
22	**Sun**	The death of John the Baptist. Matt. 14: 1-12.	11 10	3 37	♑	Pollux sets 11.24	4 4 47	7 13	
23	Mon	Food for all. Gen. 1: 9-14.	11 55	3 59	♒	Rigel sets 7.33	4 4 46	7 14	
24	Tues	The Prophet fed. II Kings 17: 1-7.	morn	☽ R.	♒	24) ☾ Ecli. Visible	4 4 46	7 14	
25	Wed	The unfailing supply. II Kings 17: 8-17.	12 44	7 50	♐	☌ ☿ ☉ Inferior	3 4 45	7 15	
26	Thur	Blessing sold for food. Gen. 25: 24-34.	1 34	8 41	♐	Regulus sets 12.31 ♌	3 4 44	7 16	
27	Fri	Food out of the earth. Ps. 104: 1-35.	2 27	9 36	♐	♀ in Aphelion	3 4 43	7 17	
28	Sat	God supplies needs Ps. 145: 1-21.	3 20	10 51	♐	☌ ♅ ☾	3 4 43	7 17	
22.		**The multitude fed** Matt. 14: 13-21, 29-39. — 1st Sunday after Trinity. Luke 16: 19-31; I John 4: 16-21. — **Day's Length, 14 hours, 34 minutes**							
29	**Sun**	The multitude fed. Matt. 14: 13-21, 29-39.	4 14	11 56	♐	☌ ♂ ♆, ☿ in Aphelion	3 4 42	7 18	
30	Mon	A miracle of sight-giving. Matt. 9: 27-31.	5 06	morn	♑	☾ Gr. Lib. E	3 4 41	7 19	
31	Tues	Money by a miracle Matt. 17: 24-27.	5 6	12 53	♑	31) Vega so. 1.58	3 4 41	7 19	

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Last Quarter	on the 2nd, 8.21 morn.	7.21 morn.	6.21 morn.
New Moon	" " 9th, 12.25 morn.	11.25 morn.	10.25 morn.
First Quarter	" " 15th, 9.05 even.	8.05 even.	7.05 even.
Full Moon	" " 24th, 12.31 morn.	11.31 morn.	10.31 morn.
Last Quarter	" " 31st, 5.16 even.	4.16 even.	3.16 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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May 1. Christ our King. John 18: 33-40. (Consecration meeting.)
" 8. The Christian graces. 1 Pet. 4: 7-11; Col. 4: 6.
" 15. Christ's "verilies." John 6: 26, 32, 47, 53.
" 22. What is it to be a Christian? Acts 26: 24-29. (Union meeting with the Juniors.)
" 29. Is ours a Christian nation? Ps. 33: 8-22.

6th Month — JUNE — 30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun east m.	Sun rise h.m.	Sun sets h.m
1	Wed	A life-giving miracle. Luke 7: 11-18.	6 45	1 38	♍	Antares so. 11.44	2	4 40	7 20
2	Thur	A creative miracle. John 2: 1-11.	7 33	2 18	♍	♃ stationary	2	4 40	7 20
3	Fri	A tree destroyed. Matt. 21: 17-23.	8 22	2 52	♎	Arcturus souths 9.27	2	4 39	7 21
4	Sat	Stilling the storm. Matt. 8: 18-27.	9 14	3 15	♎	☌ ☿ ☾ ' ☌ ♄ ☾	2	4 39	7 21
23.		**Jesus Walks on the Sea** Matt. 14: 22-36.	2nd Sunday after Trinity Luke 14: 16-24; I John 3: 13-18.			Day's Length, 14 hours, 42 minutes			
5	**Sun**	Jesus walks on the sea. Matt. 14: 22-36.	10 08	3 54	♎	☌ ☿ ♄, ☌ ☿ ☾	2	4 38	7 22
6	Mon	The child and the unclean spirit. Mark 7: 24-30.	11 06	4 38	♎	☿ sta., ☾ in ♌	2	4 38	7 22
7	Tues	The mission to Israel. Matt. 10: 1-18.	12 07	☽S.	♎	(7) Spica so. 8.16	1	4 37	7 23
8	Wed	The call to Israel. Acts 3: 19-26.	1 11	7 39	♏	Aldebaran s. 9 20	1	4 37	7 23
9	Thur	Witnesses to the uttermost parts. Acts 1: 4-14.	2 14	8 37	♏	☌ ♆ ☾, ☌ ♂ ☾	1	4 37	7 23
10	Fri	Foreigners hear the word. Acts 2: 1-21.	3 13	9 34	♋	Procyon sets 8.40	1	4 37	7 23
11	Sat	Gospel for Jew and Gentile. Rom. 15: 1-24.	4 08	10 29	♋	Antares souths 1.09	1	4 36	7 24
24.		**The Canaanitish Woman** Matt. 15: 21-28.	3rd Sunday after Trinity Luke 15: 1-10; I Pet. 5: 6-11			Day's Length, 14 hours, 48 minutes			
12	**Sun**	The Canaanitish woman. Matt. 15: 21-28.	4 57	11 19	♋	Vega souths 1.12	1	4 36	7 24
13	Mon	Lessons by the seaside. Mark 4: 1-14.	5 42	morn	♌	Sirius sets 12.24	☉	4 36	7 24
14	Tues	A great harvest. Gen. 26: 12-25.	6 25	12 05	♌	(14) 7☉ r. 2.43	S	4 36	7 24
15	Wed	A message. Isa. 58: 1-8.	7 05	12 45	♌	☽ ☌ ♃ ☾	♍	0 4 35	7 25
16	Thur	Prosperity promised. Isa. 58: 8-14.	7 45	1 22	♌	Alphacca souths 9.50	0	4 35	7 25
17	Fri	Hearing the word. Ezek. 32: 30-33.	8 25	1 54	♌	☿ Gr. Hel. Lat. N.	1	4 35	7 25
18	Sat	Worldly cares. Matt. 19: 23-30.	9 07	2 23	♌	Arcturus souths 10.25	1	4 35	7 25
25.		**Parable of the Sower** Matt. 13: 1-9, 18-23	4th Sunday after Trinity. Luke 6: 36-42; Rom. 8: 18-23.			Day's Length, 14 hours, 50 minutes			
19	**Sun**	Parable of the Sower. Matt. 13: 1-9, 18-23.	9 51	2 52	♌	☿ Gr. Hel. Lat. N.	1	4 35	7 25
20	Mon	A harvest scene. Ruth 2: 4-23.	10 39	3 21	♋	Procyon sets 9.30	1	4 35	7 25
21	Tues	A warning. Matt. 24: 14-28.	11 29	3 53	♋	Vega souths 12.33	2	4 35	7 25
22	Wed	The great commission. Mark 16: 12-20.	morn	☽R.	♌	(22) Longest Day	2	4 34	7 26
23	Thur	The message to the world. Luke 24: 36-53.	12 22	8 30	♌	Regulus s. 10.38	♌	2 4 35	7 25
24	Fri	The end of evil Rev 19: 16-31.	1 16	9 27	♌	☌ ♅ ☾	2	4 35	7 25
25	Sat	The end of the days. Dan. 12: 1-13.	2 10	10 18	♌	Markab souths 4.44	2	4 35	7 25
26		**Parable of the Tares** Matt. 13: 24-30, 36-43	5th Sunday after Trinity Luke 5: 1-11; I Pet. 3. 8-15			Day's Length, 14 hours, 50 minutes			
26	**Sun**	Parable of the tares. Matt. 13: 24-30, 36-43.	3 02	11 06	♌	Altair souths 1.23	3	4 35	7 25
27	Mon	The ideal Jerusalem. Isa. 2: 1-5.	3 53	11 50	♌	Pollux sets 11.08	3	4 35	7 25
28	Tues	The kingdom glorious. Isa. 4: 2-6.	4 42	morn	♌	□ ♃ ☉, Vega so. 2.14	3	4 35	7 25
29	Wed	The growth of the kingdom. Luke 13: 18-30.	5 30	12 17	♌	(29) Antar. r. 7.34	3	4 36	7 24
30	Thur	Christ above all. Phil. 3: 1-11.	6 17	12 54	♌	Spica sets 12.08	3	4 36	7 24

MOON'S PHASES

		Eastern States	*Central States*	*Western States*
New Moon on the	7th,	8.08 morn.	7.08 morn.	6.08 morn.
First Quarter" "	14th,	11.11 morn.	10.11 morn.	9.11 morn.
Full Moon " "	22nd,	3.04 even.	2.04 even.	1.04 even.
Last Quarter" "	29th,	11.31 even.	10.31 even.	9.31 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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June 5. Christ our Judge. Matt. 25: 31-46. (Consecration meeting.)
" 12. God knows. Ps. 103: 1-14; Matt. 6: 7, 8.
" 19. The yoke of Christ. Matt. 11: 25-30.
" 26. Money, men, and prayers: the three great missionary needs. 2 Cor. 8: 1-9; Matt. 9: 35-38.

7th Month — JULY — 31 Days

Date.	Days.	Week	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Fri		The call to Christ. Isa. 55: 1-13.	7 06	1 50	♑	♂ ♄ ☾	4	4 36	7 24
2	Sat		The goodliness of wisdom. Prov. 2: 1-22.	7 57	2 23	♑	♄ rises 2.20	4	4 36	7 24
27.			**Pictures of the Kingdom** Matt. 13: 24-30, 36-43.	6th Sunday after Trinity. Matt. 5: 20-26; Rom. 6: 3-17.			Day's Length, 14 hours, 48 minutes			
3	Sun		Pictures of the kingdom. Matt. 13: 24-30, 36-43.	8 52	2 59	♑	☾ in ♌, ☾ in Perigee	4	4 37	7 23
4	Mon		The power of faith. Matt 9: 18-34.	9 57	3 22	♑	Spica souths 8.50	4	4 37	7 23
5	Tues		Mission of the Twelve. Matt. 9: 35—10: 15, 40-42.	10 02	3 59	♍	♂ ♀ ☾, ⊕ in Aphelion	4	4 38	7 22
6	Wed		Question of John the Baptist. Matt. 11: 1-19.	12 06	☽S.	♍	(6) ♂ ☿ ☾, ♀ s. 7.40	4	4 38	7 22
7	Thur		Warning and invitation. Matt. 11: 20-30.	12 56	8 58	♍	♂ Ψ ☾	5	4 38	7 22
8	Fri		Two Sabbath incidents. Matt. 12: 1-14.	1 54	9 30	♎	♂ ♂ ☾, ☿ in ♌	5	4 39	7 21
9	Sat		Growing hatred to Jesus. Matt. 12: 22-32, 38-43	2 47	9 57	♎	Vega souths 11.48	5	4 39	7 21
28.			**REVIEW** John 6: 63.	7th Sunday after Trinity. Mark 8: 1-9; Rom. 6: 19-23.			Day's Length, 14 hours, 42 minutes			
10	Sun		Review. John 6: 63.	3 35	10 23	♐	Altair souths 12.24	5	4 40	7 20
11	Mon		Jesus taken for John. Matt. 13: 53—14: 2.	4 19	10 43	♐	Dog Days Begin	5	4 40	7 20
12	Tues		Jesus called Son of God. Matt. 14: 15-36.	5 01	11 11	♐	♂ Ψ ☉, ☿ in Per.	♋	5 4 41	7 19
13	Wed		A great secret. Mark 8: 27-33.	5 41	11 44	♐	Antares souths 8.58	5	4 41	7 19
14	Thur		Sure that Jesus is God's Son. John 6: 58-71.	6 22	11 54	♐	(14) Sirius so. 4.04	5	4 42	7 18
15	Fri		Grace the gift of God. Eph. 2: 1-12.	7 03	morn	♐	☽ rises 12.35	6	4 43	7 17
16	Sat		The true foundation. I Cor. 3: 1-23.	7 46	12 15	♐	♂ ☿ Ψ, ♂ ♅ ☉ Super.	6	4 44	7 16
29.			**Peter's Confession** Matt. 16: 13-28	8th Sunday after Trinity Matt. 7: 15-23; Rom. 8: 12-17			Day's Length, 14 hours, 32 minutes			
17	Sun		Peter's confession. Matt. 16: 13-28.	8 32	12 47	♑	Markab souths 3.22	6	4 45	7 15
18	Mon		Jesus on the Mount. Mark 9: 2-10.	9 21	1 24	♑	Alphacca souths 7.42	6	4 46	7 14
19	Tues		The voice from the cloud. Luke 9: 28-36.	10 14	1 55	♐	Pollux sets 8.35	6	4 46	7 14
20	Wed		Eyewitnesses of His majesty. I Pet. 1: 12-21.	11 07	2 47	♐	Regulus sets 8.50	♋	6 4 47	7 13
21	Thur		The voice at baptism. Mark 1: 6-18.	11 58	3 35	♐	♂ ♅ ☾	6	4 47	7 13
22	Fri		The office of Christ. Isa. 42: 1-11.	morn	☽R.	♐	(22) ☾ Gr. Lib. E.	6	4 48	7 12
23	Sat		The Lord's prophet. Deut. 18: 15-22.	12 57	8 33	♐	♂ in Aphelion	6	4 49	7 11
30.			**The Transfiguration** Matt. 17: 1-8, 14-20	9th Sunday after Trinity Luke 16: 1-9; I Cor. 10: 6-13			Day's Length, 14 hours, 22 minutes			
24	Sun		The Transfiguration. Matt. 17: 1-8, 14-20.	1 49	9 10	♐	Algenib souths 4.00	6	4 50	7 10
25	Mon		A brother's trespass. Luke 17: 3-10.	2 39	9 46	♒	Spica sets 10.23	6	4 51	7 09
26	Tues		Prayer and forgiveness. Matt. 6: 5-18.	3 28	10 12	♒	Orion rises 3.00	♌	6 4 52	7 08
27	Wed		Forbearing one another. Col. 3: 10-25.	4 16	10 47	♒	Vega souths 10.04	6	4 52	7 08
28	Thur		Love the greatest of all. I Cor. 13: 1-13.	5 03	11 25	♑	♄ rises 11.30	6	4 53	7 07
29	Fri		The law of Love Rom. 13: 1-14.	5 53	11 55	♑	(29) ♂ ♄ ☾	6	4 54	7 06
30	Sat		The royal law. Jas. 2: 1-24.	6 45	morn	♑	□ ♄ ☉. ☾ in Per.	6	4 55	7 05
31.			**A Lesson in Forgiveness** Matt. 18: 21-25.	10th Sunday after Trinity. Luke 19: 41-48; I Cor. 12: 1-11.			Day's Length, 14 hours, 10 minutes			
31	Sun		A lesson in forgiveness. Matt. 18: 21-25.	7 41	12 20	♑	Altair souths 11.26	6	4 56	7 04

MOON'S PHASES.

	Eastern States	*Central States*	*Western States*
New Moon on the 6th,	4.12 even.	3.12 even.	2.12 even.
First Quarter " " 14th,	3.16 morn.	2.16 morn.	1.16 morn.
Full Moon " " 22nd,	3.29 morn.	2.29 morn.	1.29 morn.
Last Quarter " " 29th,	4.26 morn.	3.26 morn.	2.26 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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July 3. What is Christian citizenship? Ps. 124: 1-8; Rev. 21: 1-3. (Consecration meeting.)

" 10. The model Christian Endeavor society. 1 Cor. 12: 4-27.

" 17. The Christian use of letter-writing. Ps. 45: 1; 1 John 2: 12-15.

" 24. A life lived with Christ. Gal. 2: 20; 1 John 5: 1-12.

" 31. My most interesting missionary item. Ps. 44: 1-4; Acts 28: 23-29.

8th Month

AUGUST

31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m
1	Mon	Jesus and the multitude. Matt. 12: 14-21.	8 40	1 36	♍	Vega souths 9.46 ☽	6	4 57	7 03
2	Tues	The master and the children Mark 10: 13-23.	9 41	2 22	♍	♂ ♀ ☾ Spica sets 9 41	6	4 58	7 02
3	Wed	The God given law. Exod. 20: 1-26.	10 43	3 16	♍	♂ ♆ ☾ 7☉ rises 11.15 ♏	6	4 59	7 01
4	Thur	Honor parents. Matt. 15: 1-9.	11 41	3 48	♎	Altair souths 10.47	6	5 00	7 00
5	Fri	A neighbor's right. Lev. 19: 11-18.	12 36	☽S.	♎	5) Markab so 3.08	6	5 01	6 59
6	Sat	The second great commandment. Matt. 22:34-46.	1 25	7 51	♐	♂ ☌ ☓, ♂ ☌ ☾	5	5 02	6 58
32.		**Jesus on the way to Jerusalem** Matt. 19: 1-2, 13-26.	11th Sunday after Trinity. Luke 18: 9-14; I Cor. 15: 1-10.			Day's Length, 13 hours, 56 minutes			
7	**Sun**	Jesus on way to Jerusalem. Matt. 19: 1-2, 13-26.	2 12	8 22	♐	♂ sets 8.00	5	5 03	6 57
8	Mon	The Spirits' help. Rom. 8: 12-26.	2 55	8 53	♐	𝔘 sets 8.40	5	5 04	6 56
9	Tues	The potter and the clay. Rom. 9: 14-23.	3 37	9 20	♑	♂ 𝔘 ☾ ♌	5	5 05	6 55
10	Wed	Care for the poor. Deut. 15: 1-11.	4 17	9 45	♑	♂ ♀ ♆ Rigel rises 2.16	5	5 06	6 54
11	Thur	First duty is to God. Matt. 19: 27-30.	4 58	10 29	♑	Sirius rises 4.12	4	5 07	6 53
12	Fri	Few are chosen. Matt. 22: 1-14.	5 40	11 24	♑	12) ☾ in Apogee	4	5 09	6 51
13	Sat	The wages of sin. Rom. 6: 12-23.	6 25	morn	♋	Vega souths 8.58	4	5 10	6 50
33.		**The Laborers in the Vineyard** Matt. 20: 1-16.	12th Sunday after Trinity Mark 7: 31-37; II Cor. 3: 4-12.			Day's Length, 13 hours, 40 minutes			
14	**Sun**	The laborers in the Vineyard. Matt. 20: 1-16.	7 13	12 08	♋	♀ in ♌	4	5 11	6 49
15	Mon	Sons of Zebedee called. Matt. 4: 17-25.	8 03	12 51	♌	☿ in ♌	4	5 12	6 48
16	Tues	Two brothers make a request Mark 10: 35-45.	8 56	1 42	♌	Orion rises 1.44	3	5 13	6 47
17	Wed	The promise of thrones. Matt. 19: 16-28.	9 51	2 27	♌	♂ ♅ ☾ ♋	3	5 14	6 46
18	Thur	The call to the cross. Matt. 16: 21-28	10 46	2 55	♌	☾ Gr. Libra. E	3	5 15	6 45
19	Fri	The cup of Christ. Matt. 26: 26-46.	11 40	3 39	♌	7☉ rises 10.10	3	5 17	6 43
20	Sat	The dreadful end. Luke 23: 12-33.	morn	☽R.	♌	20) ♄ stationary	2	5 18	6 42
34.		**Jesus Nearing Jerusalem** Matt. 20: 17-34.	13th Sunday after Trinity Luke 10: 23-37; Gal. 3: 15-23.			Day's Length, 13 hours, 24 minutes			
21	**Sun**	Jesus nearing Jerusalem. Matt. 20: 17-34.	12 32	7 42	♌	Regulus souths 1.35	2	5 19	6 41
22	Mon	The great Prophet. Luke 7: 1-18.	1 22	8 38	♍	Markab souths 12.56	2	5 20	6 40
23	Tues	Christ's coming typified. Ps. 118: 1-29.	2 11	9 14	♍	Dog Days End ♋	2	5 21	6 39
24	Wed	Jehu made King of Israel. II Kings 9: 11-26.	3 00	9 52	♍	Capella rises 1.05	2	5 22	6 38
25	Thur	The joy of Zion. Zech. 9: 9-17.	3 50	10 24	♏	♂ ♄ ☾, ☿ in Aphelion	2	5 24	6 36
26	Fri	No more forsaken. Isa. 62: 4-12.	4 42	10 30	♏	7☉ rises 9.48	2	5 25	6 35
27	Sat	King over all the earth Zech. 14: 1-9.	5 36	11 20	♏	27) Rigel ri. 12 11	1	5 26	6 34
35.		**Jesus Entering Jerusalem** Matt. 21: 1-17.	14th Sunday after Trinity. Luke 17: 11-19; Gal. 5: 16-24			Day's Length, 13 hours, 08 minutes			
28	**Sun**	Jesus entering Jerusalem. Matt. 21: 1-17.	6 34	11 57	♏	Altair souths 9.14	1	5 27	6 33
29	Mon	The vineyard out of Egypt. Ps. 80: 7-19.	7 33	morn	♏	Antares sets 10 08	1	5 29	6 31
30	Tues	Solomon's vineyard. S. of S. 8: 1-14.	8 34	12 49	♍	☿ Gr. Elong E ♎	0	5 30	6 30
31	Wed	Isaiah's parable Isa. 5: 1-7.	9 32	1 57	♍	Orion rises 12.42	0	5 31	6 29

MOON'S PHASES.

	Eastern States	*Central States*	*Western States*
New Moon on the	5th, 1.29 morn.	12.29 morn.	(4th) 11.29 even.
First Quarter " "	12th, 8.53 even.	7.53 even.	6.53 even.
Full Moon " "	20th, 2.06 even.	1.06 even.	12.06 even.
Last Quarter " "	27th, 9.25 morn.	8.25 morn.	7.25 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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August 7. Christ our Friend. John 15: 9-16. (Consecration meeting.)
" 14. Do you let God plan your life? Jer. 10: 23; Prov. 3: 1-10.
" 21. Duty under difficulties. 2 Tim. 2: 1-13.
" 28. The progress of Christ's Kingdom this year in Asia. Matt. 13: 31-33.

9th Month SEPTEMBER 30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun's set m.	Sun rise h. m.	Sun sets h. m
1	Thur	The stone laid in Zion. Isa. 28: 16-29.	10 48	3 02	♐	♂ ☿ ☾, ☾ Gr. Lib. ♃	0	5 33	6 27
2	Fri	The burdensome stone. Zech. 12: 3-14.	11 57	4 19	♐	☿ rises 4.20	1	5 34	6 26
3	Sat	Christ the Vine. John 15: 1-27.	12 25	☽ S.	♑	3) Spica sets 7.07	1	5 35	6 25
36.		**Two Parables of Judgment** Matt. 21: 33-46.		15th Sunday after Trinity. Matt. 6: 24-34; Gal. 5: 25—6: 10.		Day's Length, 12 hours, 50 minutes			
4	**Sun**	Two parables of judgment. Matt. 21: 33-46.	12 49	7 29	♑	♂ ♂ ☾, Orion ri. 12.28	1	5 36	6 24
5	Mon	The marriage of the Lamb. Rev. 19: 7-21.	1 31	8 14	♒	♂ ☿ ☾, Vega so. 7.44	1	5 37	6 23
6	Tues	Wisdom's feast. Prov. 9: 1-18.	2 12	8 57	♒	♃ sets 9.00 ♉	2	5 39	6 21
7	Wed	An impious feast. Dan. 5: 1-31.	2 53	9 20	♓	♂ ♃ ☾, Anta. s. 10.40	2	5 40	6 20
8	Thur	Esther's banquet. Esth. 7: 1-10.	3 35	9 52	♓	Rigel rises 11.48	2	5 41	6 19
9	Fri	Clothed in glory. II Cor. 5: 1-21.	4 19	10 15	♓	7☉ rises 6.54	2	5 43	6 17
10	Sat	Put on the new man. Eph. 4: 18-32.	5 04	10 49	♌	Markab souths 11.37	3	5 44	6 16
37.		**The King's Marriage Feast** Matt. 22: 1-14.		16th Sunday after Trinity Luke 7: 11-17; Eph. 3: 12-21.		Day's Length, 12 hours, 32 minutes			
11	**Sun**	The King's marriage feast. Matt. 22: 1-14.	5 54	11 14	♌	11) Altair so. 8.23	3	5 45	6 15
12	Mon	The master and taxes. Matt. 17: 24-28.	6 45	11 52	♍	☿ stationary	4	5 47	6 13
13	Tues	Subjection to magistrates. Rom. 13: 1-8.	7 39	morn	♍	Algenib so. 12.38 ♋	4	5 48	6 12
14	Wed	Christ replies to the lawyer. Luke 16: 25-37.	8 33	12 43	♎	♂ ♅ ☾	5	5 49	6 11
15	Thur	Obedience to the law. Deut. 6: 1-12.	9 27	1 58	♎	☿ Gr. Hel. Lat. S.	5	5 50	6 10
16	Fri	The rich youth. Matt. 19: 16-22.	10 20	3 03	♏	Fomalhaut so. 11.16.	5	5 51	6 09
17	Sat	Christ and the scribe. Mark 12: 28-38.	11 11	4 14	♏	♀ in Perihelion	6	5 53	6 07
38.		**Three Questions** Matt. 22: 15-22, 34-46.		17th Sunday after Trinity Luke 14: 1-11; Eph. 4: 1-6.		Day's Length, 12 hours, 4 minutes			
18	**Sun**	Three questions. Matt. 22: 15-22, 34-46.	morn	☾ R.	♒	18) Capella s. 8.20	6	5 54	6 06
19	Mon	The law of Love. Rom. 13: 8-14.	12 01	7 12	♒	Sirius rises 1.50 ♌	7	5 55	6 05
20	Tues	Temperate in all things. I Cor. 9: 9-27.	12 51	7 38	♓	Algol souths 3.08	7	5 57	6 03
21	Wed	A minister's duty. I Tim. 3: 1-16.	1 42	8 03	♓	♂ ♄ ☾, ☾ in Perigee	7	5 58	6 02
22	Thur	A Christian's conduct. Titus 2: 1-15.	2 35	8 40	♓	♄ rises 8.30	8	5 59	6 01
23	Fri	Be sober. I Pet. 1: 1-7.	3 30	9 10	♓	☉ En. ♑, D.&N. Equal	8	6 00	6 00
24	Sat	Temperance required. II Pet. 1: 1-11.	4 28	9 49	♓	♂ ☿ ♂	8	6 01	5 59
39.		**Temperance Lesson** Gal. 5: 15-26.		18th Sunday after Trinity. Matt. 22: 34-46; I Cor. 1: 4-9		Day's Length, 11 hours, 58 minutes			
25	**Sun**	Temperance lesson. Gal 5: 15-26.	5 28	10 37	♍	25) Andro. s. 11.48	8	6 02	5 58
26	Mon	Christ the Head of the Church. Eph. 5: 20-30.	6 29	11 14	♍	♂ ☿ ☉, Inferior	9	6 04	5 56
27	Tues	The marriage of the Lamb. Rev. 19: 1-10.	7 28	morn	♍	♂ ♆ ☾, ♂ ♂ ☉ ♃	9	6 06	5 54
28	Wed	As a bride. Rev. 21: 1-26.	8 23	12 06	♎	Orion rises 11.04	9	6 07	5 53
29	Thur	Watch for Him. I Thess. 5: 1-11.	9 14	1 04	♎	Rigel rises 10.12	10	6 08	5 52
30	Fri	Waiting for the Lord. Luke 12: 31-40.	10 01	2 10	♑	Procyon rises 12.47	10	6 10	5 50

MOON'S PHASES

		Eastern States	*Central States*	*Western States*
New Moon on the	3rd,	12.57 even.	11.57 morn.	10.57 morn.
First Quarter" "	11th,	3.02 even.	2.02 even.	1.02 even.
Full Moon " "	18th,	11.44 even.	10.44 even.	9.44 even.
Last Quarter " "	25th,	3.45 even.	2.45 even.	1.45 even.

Mars is in Conjunction with the Sun on the 27th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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September 4. Christ our Saviour. John 3: 5-21. (Consecration meeting.)
" 11. Proud—of what? Jer. 9: 23, 24; 1 Cor. 1: 18-31; Rom. 12: 3.
" 18. Resist the devil!—how? Jas. 4: 1-10; 1 Pet. 5: 8, 9.
" 25. My denomination at work for my country. Ps. 89: 1-18.

10th Month OCTOBER 31 Days

Week Days. Date.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun lo. m.	Sun rise h. m	Sun sets h. m
1 Sat	Those who will be excluded. Luke 13: 24-30.	11 28	3 15	♑	☌ ☿ ☾, ☌ ☿ ☾, ☿ sta. ♒	10	6 11	5 49
40.	**The wise and foolish Virgins** Matt. 25: 1-13.	19th Sunday after Trinity. Matt. 9: 1-8; Eph. 4: 22-28.			**Day's Length, 11 hours, 38 minutes**			
2 **Sun**	The wise and foolish Virgins. Matt. 25: 1-13.	11 58	4 23	♑	☌ ♂ ☾, ☿ rises 4.20 ♍	10	6 13	5 47
3 Mon	The Servants of the Nobleman. Luke 19: 1-10.	12 29	☽S.	♑	3) ☌ ☿ ☿	11	6 14	5 46
4 Tues	The vineyard and husbandmen. Matt. 21: 33-46.	12 59	6 36	♑	☌ ♃ ☾, ☿ in ♌	11	6 15	5 45
5 Wed	The use of gifts. Rom. 12: 4-21.	1 49	7 06	♐	7☉ rises 7.25	11	6 17	5 43
6 Thur	Spiritual gifts. I Cor. 12: 1-31.	2 24	7 40	♐	Orion rises 10.17	12	6 18	5 42
7 Fri	The greatest of all I Cor. 13: 1-13.	2 59	8 21	♐	☾ in ♍, ☾ in Apogee	12	6 19	5 41
8 Sat	The measure of the gift of Christ. Eph. 4:1-25.	3 47	9 09	♐	☿ in Perihelion	12	6 20	5 40
41.	**The Parable of the Talents** Matt. 25: 14-30.	20th Sunday after Trinity Matt. 22: 1-14; Eph. 5: 5-21.			**Day's Length, 11 hours, 20 minutes**			
9 **Sun**	The parable of the talents. Matt. 25: 14-30.	4 37	10 05	♐	♀ Gr. Hel. Lat. N.	13	6 22	5 38
10 Mon	Christs' coming. Zech. 14: 1-17.	5 28	11 10	♐	Markab so. 9.55 ♋	13	6 23	5 37
11 Tues	The Glory of the Father. Matt. 16: 21-28.	6 21	morn	♐	11) ☌ ♅ ☾	13	6 24	5 36
12 Wed	The doctrine of the cross. Mark 8: 27-38.	7 15	12 24	♐	Andro. so. 10.50	14	6 26	5 34
13 Thur	The end of false teachers. Jude 4: 7.	8 07	1 10	♐	Vega sets 1.15	14	6 27	5 33
14 Fri	Purged by the Lord. Ezek. 20: 33-44.	8 58	1 49	♐	Sirius rises 12.19	14	6 28	5 32
15 Sat	A rest to God's people. Heb. 4: 1-16.	9 48	2 35	♋	☐ ♅ ☉, ☐ ♆ ☉	14	6 29	5 31
42.	**The Last Judgment** Matt. 25: 31-46.	21st Sunday after Trinity John 4: 47-54; Eph. 6: 10-17.			**Day's Length, 11 hours, 02 minutes**			
16 **Sun**	The last Judgment. Matt. 25: 31-46.	10 37	3 42	♋	Procyon rises 11.07	14	6 30	5 30
17 Mon	A Lesson in Forgiveness. Matt 18: 21-35.	11 28	4 47	♋	♄ sets 4.40 ♌	15	6 32	5 28
18 Tues	On the way to Jerusalem. Matt. 19: 1-2, 13-26	morn	☾R.	♌	18) Capella s. 3.40	15	6 33	5 27
19 Wed	Laborers in the Vineyard. Matt 20: 1-16.	12 21	6 39	♌	☌ ♃ ☉, ☌ ♄ ☾	15	6 35	5 25
20 Thur	Entering Jerusalem. Matt. 21: 1-17.	1 17	7 41	♌	Algol so. 10.06, ☾ in ♌	15	6 36	5 24
21 Fri	Parables of Judgment. Matt. 21: 33-46.	2 16	8 30	♌	Markab souths 9.14	16	6 37	5 23
22 Sat	The marriage feast. Matt. 22: 1-14.	3 18	9 27	♍	☌ ☿ ♂, Antares s. 7.02	16	6 39	5 21
43.	**REVIEW** Luke 9: 51.	22nd Sunday after Trinity Matt. 18: 23-35; Phil 1: 3-11			**Day's Length, 10 hours, 42 minutes**			
23 **Sun**	Review. Luke 9: 51.	4 20	10 14	♍	Orion rises 9.28	16	6 40	5 20
24 Mon	Help from God. Ps. 2: 1-8.	5 22	10 56	♍	☌ ♆ ☽, Rigel ri. 8.42 ♎	16	6 41	5 19
25 Tues	Conspiring against Jesus. John 11: 41-54.	6 19	11 53	♎	25) ♆ stationary	16	6 42	5 18
26 Wed	Opposition to the Apostles. Acts 4: 15-30.	7 12	morn	♎	Arietas so. 11.38	16	6 44	5 16
27 Thur	In the house of Simon. Mark 14: 3-17.	8 00	12 58	♏	☍ ♂ ☉, ☌ ♆ ♂	16	6 45	5 15
28 Fri	The poor in the land. Deut. 15: 1-11.	8 45	2 06	♏	☌ ♀ ♃, 7☉ so. 1.32	16	6 45	5 15
29 Sat	Judas betrays Christ. Luke 22: 1-47.	9 27	3 10	♏	☌ ♆ ♃, Altair s. 11.58	16	6 47	5 13
44.	**The Anointing of Jesus** Matt. 26: 1-16.	23rd Sunday after Trinity Matt. 22: 15-22; Phil. 3: 17-21.			**Day's Length, 10 hours, 24 minutes**			
30 **Sun**	The anointing of Jesus. Matt. 26: 1-16.	10 08	4 14	♐	Sirius rises 11.18	♍ 16	6 48	5 12
31 Mon	Passover instituted. Exod. 12: 1-51.	11 04	5 21	♐	☌ ☍ ☾, ☌ ♃ ☾	16	6 50	5 10

MOON'S PHASES.

	Eastern States	*Central States*	*Western States*
New Moon	on the 3rd, 3.24 morn.	2.24 morn.	1.24 morn.
First Quarter	" " 11th, 8.32 morn.	7.32 morn.	6.32 morn.
Full Moon	" " 18th, 9.16 morn.	8.16 morn.	7.16 morn.
Last Quarter	" " 25th, 12.40 morn.	11.40 morn.	10.40 morn.

Jupiter is in conjunction with the Sun on the 19th and can not be seen.
Saturn is in opposition with the Sun on the 27th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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October 2. Self-centred or Christ-centred? Phil. 1: 21; 3: 7; 4: 11-13. (Consecration meeting.)
" 9. Forward steps in our society. Ex. 14: 9-15.
" 16. Your amusements: do they build up or tear down? Rom. 15: 1-3; Ps. 36: 7-12.
" 23. The chances we miss. Gal. 6: 1-10.
" 30. My denomination at work in other lands. Ps. 2: 1-8.

11th Month NOVEMBER 30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m
1	Tues	Passover re-established. II Chron. 30: 1-27.	12 11	☽S.	♐	1) ☌ ☿ ☾,	16	6 51	5 09
2	Wed	Lamb led to slaughter. Isa. 53: 1-12.	12 55	6 18	♐	Vega sets 12.24	16	6 52	5 08
3	Thur	The good Shepherd. John 10: 1-42.	1 33	6 49	♑	☌ ☿ ♀, ☾ in ♉	16	6 53	5 07
4	Fri	The Lamb's marriage feast. Rev. 19: 1-21.	1 58	7 11	♑	☌ ♂ ♃, Rigel sets 2.18	16	6 54	5 06
5	Sat	Instructions concerning Lord's supper. I Cor. 11: 1-34.	2 41	7 50	♑	Capella souths 2.14	16	6 55	5 05
45.		**The Last Supper** Matt. 26: 17-30.				24th Sunday after Trinity Matt. 9: 18-26; Col. 1: 9-10.		Day's Length, 10 hours, 10 minutes	
6	**Sun**	The last supper. Matt. 26: 17-30.	3 23	8 44	♑	7☉ souths 12.17	♋	16 6 56	5 04
7	Mon	Paul on self-denial. Rom. 14: 10-21.	4 15	9 33	♐	☌ ♅ ☾, Orion ri. 8.32		16 6 57	5 03
8	Tues	Duty to Neighbor. Rom. 13: 8-14.	5 07	10 21	♐	Fomalhaut so. 7.52		16 6 58	5 02
9	Wed	The Christian Armor. Eph. 6: 11-17	5 58	10 59	♐	Aldebaran rises 6.36		16 6 59	5 01
10	Thur	Putting on the Lord Jesus. Gal. 3:27; Eph. 4:22-24	6 47	11 57	♐	10) ☾ Gr. Lib. E.		15 7 00	5 00
11	Fri	The days of Noah. Gen. 7: 1-24.	7 36	morn	♐	☿ in ♉		15 7 01	4 59
12	Sat	The Lord's sudden coming. Rev. 15: 1-15.	8 23	1 00	♒	☌ ☿ ☉ Superior		15 7 03	4 57
46.		**The World's Temperance Lesson** Matt. 24: 32-51.				25th Sunday after Trinity Matt. 24: 15-28; I Thes. 4: 13-18.		Day's Length, 9 hours, 54 minutes	
13	**Sun**	The world's temperance lesson. Matt. 24:32-51.	9 13	2 16	♒	Rigel rises 7.55	♌	15 7 04	4 56
14	Mon	The sleeping desciples. Mark 14: 26-42.	10 04	3 31	♓	♄ sets 3 40		15 7 05	4 55
15	Tues	Sons of Zebedee called. Matt. 4: 18-25.	11 08	4 54	♓	☌ ♄ ☾, Spica ri. 4.30		15 7 06	4 54
16	Wed	A mother's request. Matt. 20: 20-29.	morn	☽R.	♓	16) ☾ Eclip. visible		15 7 07	4 53
17	Thur	The troubled Lord. John 12: 20-36.	12 20	5 44	♓	Sirius rises 10.09		15 7 08	4 52
18	Fri	Christ's Priesthood. Heb. 5: 1-14	1 48	6 16	♓	Regulus rises 11.41		15 7 09	4 51
19	Sat	The coming hour. John 5: 17-29.	2 57	7 10	♈	Markab souths 7.15		14 7 10	4 50
47.		**Jesus in Gethsemane** Matt. 26: 36-56.				26th Sunday after Trinity Matt. 25: 31-46; II Pet. 3: 3-14.		Day's Length, 9 hours, 40 minutes	
20	**Sun**	Jesus in Gethsemane. Matt. 26: 36-56.	4 07	8 21	♈	☌ ♆ ☾, ♆ in Aphelion		14 7 11	4 49
21	Mon	Trust in Christ. Isa 50: 1-11.	5 23	9 30	♑	Capella souths 1.08		14 7 11	4 49
22	Tues	Jesus and the Temple. John 2: 12-25.	6 10	10 36	♑	☾ Gr Libration W.		14 7 12	4 48
23	Wed	A saint's persecution. Ps. 35: 1-28.	6 47	11 44	♑	23) Vega sets 11.04		13 7 13	4 47
24	Thur	A prayer in trouble. Ps. 27: 1-14.	7 11	morn	♓	Orion rises 6.58		13 7 14	4 46
25	Fri	Jesus a prisoner. Mark 14: 53-72.	7 55	12 58	♓	Castor souths 3.06		13 7 15	4 45
26	Sat	An unholy choice. John 18: 12-40.	8 27	1 47	♈	☌ ♀ ☉ Superior	♍	12 7 15	4 45
48		**The trial of Jesus** Matt. 27: 57-68:				1st Sunday in Advent Matt. 21: 1-9; Rom. 13: 11-41.		Day's Length, 9 hours, 30 minutes	
27	**Sun**	The trial of Jesus. Matt. 27: 57-68.	8 58	2 32	♈	♃ rises 4.30		12 7 16	4 44
28	Mon	Not offended Matt. 11: 1-15.	9 28	3 40	♉	☌ ♃ ☾, Rigel ri. 6.21		12 7 17	4 43
29	Tues	The Shepherd Smitten. Zech. 13: 1-9.	10 10	4 43	♉	☌ ♂ ☾, ♂ rises 4.40		11 7 17	4 43
30	Wed	Peter's boast. Mark 13: 26-38.	11 27	5 47	♉	☾ in ♊, ☾ in Apogee		11 7 18	4 42

MOON'S PHASES

		Eastern States	*Central States*	*Western States*
New Moon on the	1st,	8.48 even.	7.48 even.	6.48 even.
First Quarter" "	10th,	9.21 morn.	8.21 morn.	7.21 morn.
Full Moon " "	16th,	7.17 even.	6.17 even.	5.17 even.
Last Quarter " "	23rd,	1.05 even.	12.05 even.	11.05 morn.

Venus is in superior conjunction with the Sun on the 26th and changes from morning star to evening star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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November 6. Secrets of happiness. Job 5: 17-27; Prov. 3: 13-18. (Consecration meeting.)

" 13. The war against the saloon: enlist! Hab. 2: 1-20.

" 20. How does God want to be thanked? Ps. 100: 1-5. (Thanksgiving meeting.)

" 27. My favorite missionary hero or heroine, and why? Heb. 11: 32-40.

12th Month DECEMBER 31 Days

Date.	Days.	Week	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m
1	Thur		Christ mocked. Mark 14: 46-72.	12 28	☽S.	♌	1) ♂ ☿ ☾	10	7 19	4 41
2	Fri		The Master's proverb. John 16: 1-33.	12 55	6 35	♌	♂ ☿ ☾, ☿ sets 6.30	10	7 19	4 41
3	Sat		Peter's sorrow. Luke 22: 50-71.	1 38	7 45	♌	Altair sets 9.27	10	7 20	4 40
49.			**Peter's Denial** Matt. 26: 31-35, 69-75.	2nd Sunday in Advent. Luke 21: 25-36; Rom. 15: 4-13.			Day's Length, 9 hours, 20 minutes			
4	**Sun**		Peter's denial. Matt. 26: 31-35, 69-75.	2 27	8 32	♌	☿ in ♍		9 7 20	4 40
5	Mon		Psalmist's affliction. Ps. 69: 1-36.	3 12	9 28	♌	♂ ☤ ☾, 7☉ so. 10.52		9 7 21	4 39
6	Tues		The Messiah's passion. Ps. 22: 1-31.	3 53	10 14	♌	Sirius rises 8.42		9 7 21	4 39
7	Wed		The Messiah's sufferings foretold. Isa. 53: 1-12	4 42	11 06	♌	Orion rises 6.34		8 7 22	4 38
8	Thur		A call upon God. Ps. 109: 1-31.	5 30	11 52	♌	Algol souths 9.49		8 7 23	4 37
9	Fri		The Blood of Christ. Heb. 9: 1-28.	6 16	morn	♍	9) ☾ Gr. Libra. E.		7 7 23	4 37
10	Sat		The King of the Jews. Jno. 19: 19-37.	7 03	12 46	♍	Fomal. s. 9 48	♎	7 7 23	4 37
50.			**The Crucifixion** Matt. 27: 15-50.	3rd Sunday in Advent. Matt. 11: 2-10; I Cor. 4: 1-5.			Day's Length, 9 hours, 14 minutes			
11	**Sun**		The Crucifixion. Matt. 27: 15-50.	7 51	1 58	♐	♄ sets 2.10		6 7 24	4 36
12	Mon		Mark on the Resurrection of Jesus. Mark. 16: 1-11	8 41	3 00	♐	♂ ♄ ☾		6 7 24	4 36
13	Tues		Luke's account. Luke 24: 1-26.	9 35	4 10	♐	Markab souths 12.26		5 7 24	4 36
14	Wed		John's account. John 20: 1-18.	10 34	5 14	♐	Arietas souths 8.32		5 7 25	4 35
15	Thur		The Risen Christ and Peter. John 21: 1-25.	11 38	6 24	♐	☾ in Perigee		4 7 25	4 35
16	Fri		Peter's sermon. Acts 2: 14-36.	morn	☽R.	♑	16) Antares r. 6 27		4 7 25	4 35
17	Sat		Resurrection of the dead. I Cor. 15: 1-58.	12 44	6 44	♑	Canopus so. 12.40		3 7 25	4 35
51.			**The Resurrection** Matt. 28: 1-20.	4th Sunday in Advent John 1: 19-28; Phil. 4: 4-7.			Day's Length, 9 hours, 10 minutes			
18	**Sun**		The Resurrection. Matt. 28: 1-20.	1 49	7 34	♑	♂ ♆ ☾, 7☉ so. 10.12		3 7 25	4 35
19	Mon		Anointing of Jesus. Matt. 26: 1-16.	2 51	8 25	♍	Spica rises 2.25		2 7 25	4 35
20	Tues		The last supper. Matt. 26: 17-30.	3 47	9 28	♍	Rigel souths 11.17		2 7 25	4 35
21	Wed		Jesus in Gethsemane. Matt. 26: 36-56.	4 37	10 31	♎	☾ Gr. Libra. W.		1 7 25	4 35
22	Thur		The trial of Jesus. Matt. 26: 57-68.	5 23	11 35	♎	☉ En. ♑ Shortest day		1 7 26	4 34
23	Fri		Peter's denial. Matt. 26: 31-35, 69-75.	6 05	morn	♎	23) Formal. s. 8 52	☉	7 25	4 35
24	Sat		The crucifixion. Matt. 27: 15-50.	6 46	12 14	♏	☿ Gr. Elong. E	S.	7 25	4 35
52.			**Review and Christmas Lesson** Luke 6: 6-20	Christmas Sunday Luke 2: 1-14; Isa. 9: 5-6.			Day's Length, 9 hours, 10 minutes			
25	**Sun**		**CHRISTMAS.** Luke 6: 6-20.	7 27	1 24	♏	♃ rises 2.40		0 7 25	4 35
26	Mon		The creation chapter. Gen. 1: 1.	8 07	2 31	♐	♂ ♃ ☾, ♂ ☿ ♅		1 7 25	4 35
27	Tues		The commandments. Exod. 20: 1-26.	8 51	3 40	♐	☾ in ♑, ☾ in Apogee		2 7 25	4 35
28	Wed		The Shepherd Psalm. Ps. 23.	9 36	4 47	♑	♂ ♂ ☾, Orion so. 11.30		2 7 25	4 35
29	Thur		The Joy of Redemptine. Isa. 52: 1-15.	10 24	5 45	♑	♂ rises 4.48		3 7 24	4 36
30	Fri		The Love chapter. I Cor. 13: 1-13.	11 14	6 38	♐	7☉ souths 8.54		3 7 24	4 36
31	Sat		The Atonement chapter. Heb 9: 1-28	11 57	☽S.	♐	31) ☿ sta.	♌	3 7 24	4 36

MOON'S PHASES.

	Eastern States	*Central States*	*Western States*
New Moon on the 1st,	4.02 even.	3.02 even.	2.02 even.
First Quarter " " 9th,	2 57 even.	1.57 even.	12.57 even.
Full Moon " " 16th,	5.57 morn.	4.57 morn.	3.57 morn.
Last Quarter " " 23rd,	5.27 morn.	4.27 morn.	3.27 morn.
New Moon " " 31st,	11.13 morn.	10.13 morn.	9.13 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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December 4. The worth-while life. Prov. 10: 1-7, 22, 29. (Consecration meeting.)
" 11. How must a Christian be different from others? 2 Cor. 6: 14-18.
" 18. If we really love Jesus. John 14: 15-24.
" 25. "Be born in us to-day." Eph. 3: 14-21. (Christmas meeting.)

THE following several papers bearing on the early history of our church in America have been secured by N. B. Grubb, from the Librarian of the Mennonite Church, at Amsterdam, where the original manuscripts are preserved in the Church Archives. The originals are in the Dutch and German language and were translated as nearly literal as possible, and now appear in print for the first time.

Philadelphia, Pa., July, 1909.

PRO COPIA INSTRUMENTUM PUBLICUM

CONCERNING THAT

WHICH WAS CONSIDERED IN FACTI, BY

THE LORD COMMISSIONERS OF THE PALATINE

ELECTORAL PRINCE IN REFERENCE

TO THE PROTESTANT MENNONITES AT REIJDT IN THE YEAR 1694, AND WHAT TRANSPIRED.

TRANSLATED FROM HIGH GERMAN INTO

LOW GERMAN, WITH CORRECTIONS BY

GODSCHALK GODSCHALKS.

CREVELD, JULY 5,

1771.

(TRANSLATED INTO ENGLISH FROM THE DUTCH, JULY 1909.)

In the Name of the Lord, Amen.

Know all men by these presents that in the year after the Holy and blessed birth of our Redeemer and Saviour Jesus Christ, Sixteen-hundred ninety-six in the fourth convocation, under the dominion and reign of the most illustrious, mightiest and most unconquerable Prince and Master, Lord Leopold the First of that name chosen Roman Emperor for all time preserver of the realm in Germany as also in Hungary, Bohemia, Dalmatia, Crete and Slavonia, King Arch Duke of Austria, Duke of Burgundy, Brabant, Styn Marnten, Kraijen Lutzenborg, Wurtenberg, Upper and Lower Selisia, Prince of Swaben, Margrave of Burgou, Moravia, Upper and Lower Lausnits, Princely Count of Hapsburg.

In the thirty-eighth year, according to the Roman style of the reign and realm of our most gracious Lord his Imperial and Royal Majesty's government, the forty-first according to the Hungarian and the fortieth year according to the Bohemian style, on Thursday, the Ninth day of February, new style, in the afternoon between five and six o'clock at the house of Peter Janssen, there personally came and appeared before me, the appointed Imperial Notary Public and the Gentlemen witnesses, the Protestant Mennonites subscribing hereto and presented in writing and personally handed over to me, the Notary, the following Specium Facti, regarding what was done by the Electoral Princely Palatine's Lord Commissioners at Reijdt and elsewhere in the year 1694, from July 16, to August 28 and what in deed and truth took place, with the request and prayer that they be questioned and examined individually as well as altogether in the presence of the above mentioned gentlemen witnesses as to whether they could well and sufficiently remember, and if they knew that everything occurred in deed and truth and took place as told in writing; all of which they confess and acknowledge ad notam and will pay for the accrued costs of the following instrument or instruments and will communicate the same to their other members, proclaiming the said specie factie word for word as further described below :

SPECIES FACTI.

That which was purposed by the Commissioners of the Palatinate towards the Mennonites at Reijdt and elsewhere in the year 1694, from July 16 to August 28 and what happened in deed and in truth.

After the Protestant Mennonites had lived in quiet tranquility and peace for over 30 years in the Barony of Reijdt and had obediently and willingly without the slightest resistance paid all taxes and other charges of war which were imposed upom them by the High Authorities, and without notice

ever having been given to them to leave that place,

Nevertheless on the 16th day of July, 1694, at break of day it transpired that the Baron van Bongart of Papendorp, Doctor Heyden and Doctor Schiffert as Lord Commissioners of his Electoral Highness of the Palatinate, together with Captain of Horse, Mr. Wedding, as also a certain inhabitant of Juchen named Paulus Katz, having with them a large number of armed peasants, entered the village of Reijdt and, having divided into several parties, the peasants immediately inquired about the Mennonites and having ascertained the places where they lived, wherever they found them immediately fell upon them, beating upon the doors of the houses and, when they were not immediately opened broke them open and chopped some of them to pieces, entering the houses by force; the first being that of Jan Klaasen van Aaken and his brother Arendt Klaasen van Aaken, the latter upon opening the door was struck upon the head with a pistol by Lord Commissioner Heyden, and so severely wounded that blood streamed over his clothing, after which the same, and all those whom they could possibly find, without distinction, whether men, women or children, were taken into custody and brought together in the village; among them being several women having nursing children with them, though others were obliged to leave theirs behind.

These were then brought to the dwelling of Johan Klaasen van Aaken where Dr. Schiffert examined the aged and eldest one by one and sharply inquired of them, whether they had money or bonds in their houses and those who made any effort at concealment were very harshly treated.

In the meanwhile four peasants from the village of Reijdt namely, Willem de Kuijper, Florens Hernel, Anthon Vinkenberg and Johan Lungen were so bold as to inspect the prisoners pockets to see if they could find any money or anything else, and all day long until evening the same were kept under guard. Afterwards about 30 persons both old and young, were bound together with cords and knots like criminals and were taken away.

Those who could not walk well were placed upon carts and thus, in the evening, taken from Reijdt to Juchen, a place two hours distant and were there imprisoned under a certain Werner Jelisen and guarded with a guard of peasants.

But in the meanwhile the afore mentioned Commissioners remained there with some soldiers because they could not readily enter the Fortress of Reijdt which was fortified with ramparts and moats and the gates of which remained closed. For this reason they strongly surrounded the same until afternoon so that no one could enter or leave the castle, having done which, the Lord Commissioners in the absence of Count van Bijland, the judiciary there, ordered Mr. Gangelt under severe penalty to appear before them at once and, as soon as the latter came to them, had him disarmed and placed under arrest and forced him to let down the bridges of the afore said fortress and to open the passage and thus, with the soldiers at their command forced an entrance after which they continued invading the Mennonite houses and dwellings and inspected and searched the same through and through in the very keenest manner.

The remaining women and children whom they met with, (owing to the men in the meanwhile having taken themselves off and had fled), were placed under arrest and closely guarded in their houses until the following Saturday when they, numbering about 13 to 14 persons, were placed on carts and thus also brought as prisoners to the person afore mentioned at Juchen, making altogether a total of over 40 persons or people. In the meanwhile they stripped the houses of all furniture, loaded the same upon carts and took a large quantity to Juchen and sold part thereof at Gladbach and Reijdt and continued doing so for 20 days, until almost nothing was left. All that remained, according to the attestation of the Imperial Notary, in evidence under date of October 5, 1694, being that which they could neither take away nor sell, was given to the Conventionalists (or Franciscans). The floors, ceilings and tiles were destroyed and the boards carried away. When the prisoners had been a few days at Juchen, Dr. Schiffert came to them and treated them very harshly and, among other

things, also represented to them that they had an accursed and damnable faith, that they must renounce it and accept the Catholic religion, or they would all die because they had undoubtedly lived and sojourned a long while under the authority of his Electoral Princely Grace of the Palatinate, and as this had now for the first time occurred to his Electoral Princely Grace it was, therefore purposed by him to weed out such a damned sect if they would not change their faith.

On the 22nd of July of the same year, the prisoners were each brought separately, in the house of Paulus Katz at Juchen, before the Lord Commissioners and examined anew. At this time Dr. Heyden demanded of them and learned first their names, second their ages and thirdly whether they were not yet willing to renounce their wrong and cursed belief, and accept theirs, and if not, that they must then prepare themselves to submit to such punishment as was contained in the Imperial mandate which the Lord Commissioners had before them and which they had read to them and which was as follows:

That they would be put to death by fire or at the least, by special grace, by the sword; which occasioned no small change and deathly agitation among them as well as among the others.

A few days later the same occurrence took place, as they were then each taken separately back and forth (in Katz's house) by the guards and then, in the presence of Lord Count de Burgan, Vryheer, Baron van Bongert and Dr. Heyden again examined in a severe and hard manner as to whether they still had outstanding money, cotton thread and pieces of linen on the looms and where the weavers lived; and all that they could possibly find they had taken away, after which it was represented to them that they had forfeited life and possessions, but that if they would contribute 12,000 Ryxdalders in behalf of his Electoral Princely Grace, their lives would be spared.

Upon which the prisoners represented to them the impossibility of so doing after they had been robbed of all their possessions and placed beyond all credit; but without effect. And after much lamentation on the part of the women they were obliged to offer first 1200 Ryxdalders and as such did not avail then 4000 Ryxdalders, after which the afore said Lord Commissioners agreed first to take 10,000, and afterwards, 8000 Ryxdalders, which was thus finally promised by the prisoners on account of their being driven by dire necessity to do so; which was approved, with the request on the part of the prisoners that the Lord Commissioners allow them to retain all garden and fire wood, likewise chests, bed steads and anything whatsoever that might be found in or outside of the Barony, but nevertheless the exact opposite transpired afterwards, the same being all sold and distributed according to the indexed specification still in hand.

After this the Lord Commissioners insisted by all possible means that the prisoners, without any delay, should give approved security for the sum promised. Against this the prisoners remonstrated to the effect that many among them had nothing outside of the country but, on the contrary, having been robbed of their goods, some of them were in debt. Therefore they would have to have the same collected in Holland and this would require some time. This, nevertheless, was not accepted or considered, but on the contrary the guards were doubled so that the house where the prisoners were held was guarded day and night by a large number of armed peasants.

At a certain time the secretary of Baron van Bongart came to them from Düsseldorf, and said that he had brought with him the death sentence for Jan Klaasen van Aaken and Godschalk van Elten, that the first named should be put to death with the sword but the latter with the rope. After many other threats that they would now be cast into deep prisons in Gulich and afterwards in other places they were finally taken on a Sunday afternoon, the first of August, in an almost inhuman manner with both arms before their bodies and three, four or five pinioned together in such a manner that even the priest there showed his sympathy and requested that they would handle them more gently; in this manner they were taken from there to Papendorp, four hours from Juchen, in a heavily pouring shower by a number of soldiers who

drove them forward like cattle until late at night. Yes, and even when at times they could scarcely move onward owing to the narrowness and unfitness of the road, they were urged forwards with the cry: "Forward, you dogs, forward!"

Having finally arrived at Papendorp they placed them in three groups, thirteen of whom, mostly men, were placed in a tower, another thirteen, mainly women, together with Jan Klaasen van Aaken who, owing to physical weakness could not climb up, were placed in the lower part of a tower, and the remaining 14 persons both women and children were directed to another place; after which the windows were nailed fast and they were only given a little kindling wood, and straw upon which to lie.

In the meanwhile a resident of Gladbach, named Peter Slooter, a son by a former marriage of Beltge Peters, wife of Jan Floh, aged about 43 years, and of the protestant religion, was seized at Leurop near Gladbach, by some of the armed guard as he was on his way to Creveld, and, without the slightest known reason or cause, carried off and bound like a criminal and thus brought prisoner to Juchen and there imprisoned. He was tormented in all possible ways to make him admit what property he had and where his hiding shed (or place to hide anything) was and where his mother's goods were. From there he was taken to Papendorp where he was imprisoned in a deep cellar together with Peter Tomps, also one of the Reformed religion, where it transpired that the aforesaid Peter Slooter was found, on the second day pitifully ill treated, dead with his head cut off; whereupon by order of Baron van Bongart, the dead body was dragged out like a dead carcass (or carrion) to the place of execution and left under the gallows under the blue heavens until the third day and was kept with a guard, but was afterwards hanged like a dog with the limbs aloft on the gallows standing there. To this place three of the imprisoned Mennonites, namely Jan Klaasen Köters, Arent Klaasen van Aaken and his son Jan Arents van Aaken, were led bound hard and fast to each other, by armed peasants, with express orders that, if the Mennonites should try to escape they would be killed like dogs. Their attention was then called to the spectacle of the dead body of the afore said Peter Slooter together with another hanging on the gallows and at the same time they were threatened with similar treatment if they did not either change their faith, or immediately, or at the latest within three days produce the sum of 8,000 Ryxdalders demanded heretofore, then calling them rogues and dogs who did not keep their word they brought them back. Whereupon, the Lord Commissioners having given orders that these three together with a certain Godschalk Dirriks van Elten should be cast into a deep den, be treated as thieves and rogues, and be given nothing but water and bread, had a priest sent to them to acquaint them with the fact that if the money was not contributed, they should prepare themselves for death, who thus came to them with two servants with chains and cords and having called out the foregoing to them, they were afterwards locked together two by two with heavy irons and so let down into the bottom of a deep dungeon, where they were obliged to lie on their backs on a little straw for eight full days, during which time, like the other prisoners, they had nothing for their sustenance but a little water and bread and so little of that that they suffered great thirst, so that two women were obliged to give their own water to their children, namely Maria Janssen and the servant girl of Cornelis Flooh.

Besides all this the four aforesaid shackled ones not only endured a dreadful odor but also had all kinds of vermin crawling all over them, such as toads, frogs and similar creatures. But finally they were again released of their bonds after the priest had again addressed them in reference to changing their religion.

In the meanwhile a very friendly missive by his Royal Highness of England was sent to his Electoral Princely Grace of the Palatinate. Likewise from the Lord Resident (Governor) of Bilderbeek, in the name of the High and Mighty States General, by which the prisoners felt encouraged, hoping that they would be released without payment of this large amount, or be treated more gently, but notwithstanding this they

were obliged on August 28th to pay the 8000 Ryxdalders together with 800 Ryxdalders for calculated expenses, under threat that if they did not immediately deliver the moneys they would be taken to Gulick and placed in even more severe prisons and would be obliged to pay 16,000 Ryxdalders instead of 8,000. And though they believed that they would thus and immediately be let free (or discharged) at the last moment a certain document was placed before them to be signed instead of taking oath, though no copy of the same could be obtained, which the prisoners, nolens volens, were forced thereto by all manner of threats, until finally they signed the document; whereupon the prisoners were finally set free and conducted to the frontier of the country were they were banished and exiled with forfeiture of person, life and property should they return.

It also happened in the meanwhile that a servant girl of Cornelis Flooh, named Gertruijd Fieten, of the Reformed religion, who had been brought with the other prisoners from the Castle of Reijdt to Papendorp and imprisoned, was twice taken from there and threatened (as was pretended) with execution, (or hanging) and the first time it was also claimed that she would be tortured to make her admit where the possessions of her master, Cornelis Flooh, were to be found, at which time the executioner grasped her by the arms and further made all kinds of preparations to torture her. The second time she was threatened with death and let down into a deep dungeon where, a year or two previous, a prisoner had been kept who was later hanged on the gallows. At that place the aforesaid executioner, who was an old, gray and terrible individual, came to her again with a sword girded to his side and gave her notice to prepare herself for death—to die immediately—in the aforesaid dungeon; with this, he at once tore off her outer garments, took off her head dress and further made all preparations for an execution such as would take place in the case of a criminal. Notwithstanding it was well known to them that she was of the protestant religion, also that from the first they had opened her chests and taken out of them everything that she possessed in the shape of clothing, woolens and linen.

Afterwards she was again taken to the other prison and remained there until she, like those aforementioned was ransomed and set free, whereupon she was again seized and placed in a tower at Papendorp where she was obliged to pass one night without even straw or light and was taken from there to Düsseldorf and kept under arrest there four weeks longer; a ransom of 70 Ryxdalders being demanded of her or that she should offer sufficient security for this amount, neither of which she could do.

Thus, finally, the aforesaid Cornelis Flooh was obliged to pay the sum of 150 Ryxdalders for her release and for his own annotation or merchant's books which had been taken from him, together with 20 Ryxdalders additional for costs, before the release could be effected. Nevertheless, until this very hour, they have still withheld the principal books and only a few of the minor ones have been restored to him after abstracts had been made therefrom.

Whereas I, a Notary Public, could not reject or decline such reasonable request and wish expressed, the aforesaid Protestant Mennonites as a whole and also those individually concerned (or affected) being present, have carefully and distinctly read all the foregoing, and all the deponents having been examined in specie one by one in reference thereto, each and all have, according to their usual pure and upright truth, assured and declared that all that which truly and without the slightest simulation or concealment taken place and happened.

To the fuller confirmation of which the Mennonites together with the especially required Notary and the gentlemen witnesses have subscribed their names to this instrument with their own hands.

Signed and delivered in the presence of Mr. Johanes Reijners and Mr. Johannes Broekman, both Burgomeisters and Justices of the City and manor of Creveld as especially called and required credible witnesses.

In the year, Convocation, Imperial Reign, month, day, hour and place as is first above correctly stated.

I, Arendt Klaasen, with three daughters, namely: Jenneken, Lisbet and Gritgen,
Pieter Jacobs,
Diedrich Jacobs,
Jan Klaasen Köters,
Jan Arendts,
Dahm Janssen,
Gritgen Simmens,
Bilken Fieten,
Frinken Fieten,
Bilken Pieters,
Anneken Derriksen,
Hilliken Samans,
Gerdrat Hendriks,
Jan Jacobs to Camp,
Lisbet Janseen, for me and my husband,
Jan Klaasen,
Alletgen Linkens,
Maria Janssen,
Drutgen Fieten,
Maria Aldendorp,
JennekenGodschalks
Altgen Derriks,

We the undersigned, as well as the foregoing, bear witness with our own signatures that the foregoing, thus further subscribed to by us, has really and truly taken place.

Anno S Supra.

Johannes Reijners, as witness,
Johannes Broekman ut festis.

Quod ex attester
Herm. Marthens
Imp. auth. Not. pub.

The present copy has been compared word for word with the true and real original in my possession. Witness my hand and usual Notarial seal.

Attested and confirmed.
Herm. Marthens,
Notaris pub.

COPY OF THE LETTERS OF THE KING OF ENGLAND TO THE ELECTORAL PRINCE OF THE PALATINATE, WRITTEN IN THEIR FAVOR.

TRANSLATED FROM FRENCH INTO GERMAN.

MON FRERE:

The love which I bear towards all Christians and the representations which have been made to me of the abuses which certain Protestants called Mennonites have suffered in your country of Gulich oblige me, to be their intercessor with your Highness in the hope that your Highness may consider it worth while to have detailed and careful reports made to your Highness of the violent treatment to which these people have been subjected; as I feel assured, that in view of their harmlessness, you will be very much touched, and will issue orders to free them from the punishment with which they are threatened and to restore them to the full possession of their property and effects. I have entered into this intercession more readily by the assurance, which has always been made to me, of the submissive and peacable character of this people, who conduct themselves with absolute subjection and obedience towards those in authority, leading a peaceful and industrious life, and willingly paying the taxes of the State and County where they reside, and where they make themselves useful by their industry and labor. Taking this into consideration, I have not been able to refuse to send this recommendation to you for their persons and possessions, assuring myself that you will consider them worthy of your Highness' protection and that by proof of the unchanging faithfulness which they owe to you, they will come to a full comprehension of your goodness and gentleness, which I shall at the same time acknowledge and with which I may prove to your Highness how much I am,

Mon Frere,
Your affectionate brother,
William Rx.

In camp at Mont St. Andre this 11th day of August, 1694.

Addressed
To my brother the Electoral Prince of the Palatinate.

SECOND LETTER FROM HIS HIGH MAJESTY ON THE SAME SUBJECT.

TRANSLATED FROM LATIN INTO GERMAN.

To the Illustrious Prince, Lord Johann Wilhelm, Electoral Prince of the Rhein, our dearly beloved friend and kinsman,

Greeting:

Most illustrious Prince, dearly beloved friend and kinsman, we could not refrain from bearing witness with this that

the declaration made by your Electoral Princely Grace to Lord Baron van Kinsky in behalf of the Protestant Mennonites on the 24th day of April last, in reply to our request, has been most agreeable and pleasant to us. We earnestly request, moreover, of your High Electoral Princely Grace that it may please him according to his authority, to direct that the above mentioned declaration may be fulfilled in each and every respect to the end especially that all the property, gardens and grounds which they may have lost may be restored to them and that the debts claimed of the said Mennonites may be declared satisfied, which also would be most agreeable to us, and we will allow no opportunity to pass on our part to show similar service to your High Electoral Princely Grace, whenever it may be in our power so to do, etc., etc.

Further we commit your Electoral Princely Grace with sincere affection of spirit to the protection of the Almighty.

Done in our camp at Cocklenberg, the 14th day of July, in the year of our Lord 1697, and in the 19th of our own Royal reign.

Your Electoral Princely Grace's good
Brother and Kinsman,
William Rx.
7 Blatwijt.

Addressed
To the Electoral Prince of the Palatinate.

Address of Thanks*

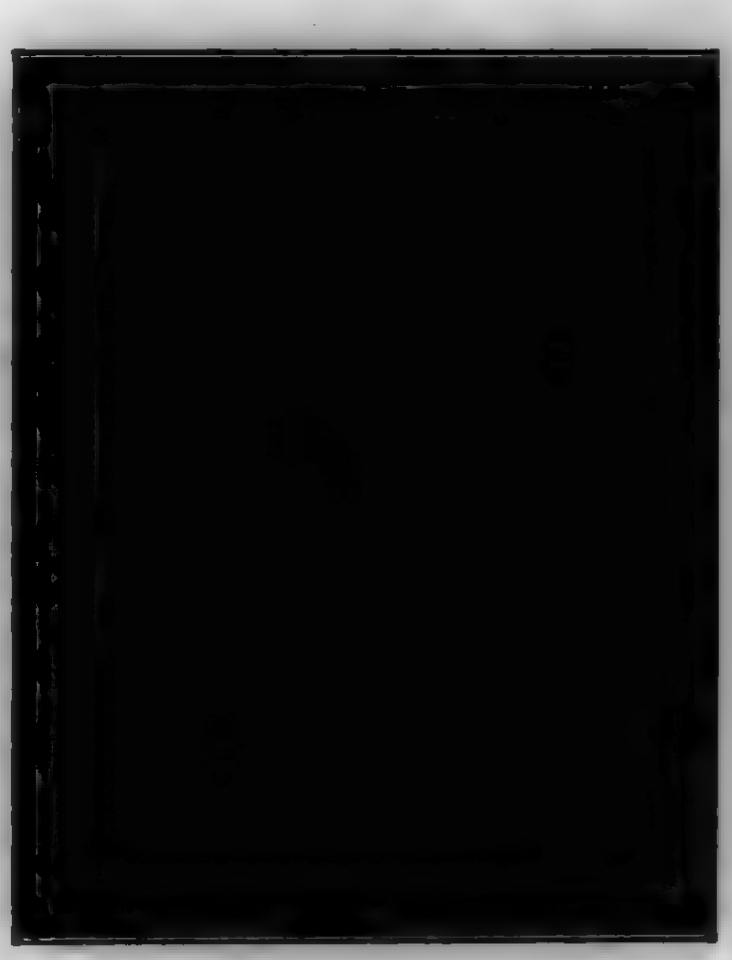
Presented by the Anabaptists to His Majesty in this matter.

We, your Highness' obedient servants, separated from the Protestants, who in this country bear the name of Mennonites or Anabaptists, come in all humility and respect obediently to thank your High Royal Majesty for the favorable offices so mercifully conducted by your Royal intercession in our behalf to his Grace the Lord Electoral Prince of the Palatinate, which, by God's grace, have been so effectual that our exiled brethern have again been restored to possession of their immovable property and hope is held out that they may receive some compensation for the rest.

We find, Most Illustrious Prince, great occasion and reason to thank the God of Heaven and of Earth from the bottom of our hearts that it has graciously pleased his Divine Majesty to elevate your Highness to the royal throne to be a blessed instrument to the preservation of that most valued possession, freedom of conscience, and to afford a support and solace to all oppressed Protestant Christians and also, in this praiseworthy work to follow the praiseworthy footsteps of your illustrious forefathers who, to this beneficent purpose, from the beginning of the Reformation seem to have been raised by Heaven and given to oppressed nations.

We pray with all our hearts that it may please the Lord of Hosts long to preserve your soul and body for our good and that of the many thousands of Protestants.

* This was graciously received by his royal highness.



HERMANNUS SCHYN

BORN 1662, DIED 1727

One of the leading Mennonite Ministers of Amsterdam, Holland, and also a medical practioner, an author and historian of note in his day He stood very close to the Mennonites in America when they first located here. . . . . .

Copy of a letter the original of which is in the Archives of the United Doopsgezinde (Mennonite) Congregation at Amsterdam, (Holland).

Germantown, Sept. 3, 1708.

Highly esteemed and heartily beloved friends, Hermaenus Schijn and other ministers of the Doopsgezinde (Mennonite) Congregations both in Holland and wherever elsewhere this letter may be sent, who are united with us in one faith, workers in the spiritual vineyard of Almighty God and our Lord Jesus Christ, grace and peace unto you from the merciful God in unity with the Holy Spirit, and to all those who fear the Lord be happiness and comfort and eternal inheritance of the life everlasting.

Your very welcome letter, written by the ministers at Hamburg and elsewhere and signed by you, concurring with its contents, under date of April 16, 1707, has come safely to hand, we have thoroughly understood your good instructions contained therein and it has given us thorough explanation and was received with pleasure by our elder preceptor Willem Rittinghuyssen and, consequently, it was fully resolved to give baptism upon request to those who requested and who had already requested it. But at this time the Lord had stricken him with illness and laid him and his wife on the sick bed and in a few days he was taken from us; two or three hours before his death he held a short exhortation and, taking leave of the brethern, fell asleep in the Lord, he being 64 years of age and she 66; this was a painful farewell for us and made us sorrowful. But we may say as it is written in the Revelations of St. John the Divine, chapter XIV, verse 13: "Blessed are the dead which die in the Lord" and, as a certain poet says "If my friend but sleeps in the Lord he lives until that joyful day when Thou, O Lord God, givest life again, by whom all things are done". We had, however, only one* who could preach a sermon to us which caused us further grief and having called upon the Lord in reference hereto we found strength to elect in the hope that the Lord might raise another to us and so we elected two* to be ministers and three† to be deacons one of whom has already delivered two sermons to us to the great pleasure of the Brotherhood. The Lord will, I trust, also show his further grace and blessing in connection with the administering of baptism. Of those who requested it there were eleven men and women who have been admitted to the congregation by baptism.‡

We earnestly and kindly request, as we hear that there is a minister of the brotherhood here, who is willing to come over that you will keep them and us in mind and that their way may be success in the growth of the congregation here which, in time, should increase greatly. We will gratefully appreciate the love and benefit as we understand from the Brothers that he was so much affected by the zeal and seriousness of the request of the ministers at Hamburg that Pieter Kolb was elected as an elder. We are also considering writing to the ministers at Hamburg with the kind request of the ministers that they send us some catechisms for the children and some small testaments for the young people. The members here are poorly supplied with Psalm books and we have no Bible in the meeting house here. Some have a Bible, others a small Bible (testament), so that each has not more than one Bible and cannot well spare any. We dare not suggest the number to you but leave it to your pleasure and love. The congregation here is still quite small, and to have printing done here would cost a great deal of money; here and also at New York they do printing in English, so our old friend and minister Willem Rittinghuyssen has written to New York in connection with having the articles of faith printed in English as there are some people here who call themselves "Mennisten" who would like to have our articles translated into English, but the printer demands so high a price that our congregation could not raise the amount. When people arrive here from Germany they have risked everything and must make a new start which is very hard. Some purchase a piece of land,

* Jacob Godtschalck.

* Herman Kasdorp, Martin Kolb.

† Isaac van Sintern, Hendric Cassel, Conrad Jans.

‡ This baptism was administered by Rev. Jacob Godtschalck on May 9, 1708.

must build a house thereon and all have to work hard to obtain and pay for whatever else they need for their maintenance. If the ministers would kindly send over some books, whatever they send will be appreciated by the poor, and we, on behalf of the poor, will be grateful. Time and opportunity oblige me to abridge this as a friend is waiting to take his departure. We sincerely request that the Brethren may be pleased to include us in their devout prayers to the end that the Lord may sustain us with his grace in this strange Western country and strengthen us with his spirit to the upbuilding of the congregation and to the salvation of our souls; wherewith we close and, with sincere greetings from us all, commend the ministers and brethern to the keeping and protection of the Lord Most High.

We ask that you occasionally send us a letter which is always most agreeable and welcome to us.

Your friends and brothers in Christ :

Jacob Godtschalck,
Herman Kasdorp,
Martin Kolb,
Isaack van Sintern,
Conrade Jansen.

Addressed to the Honorable and Discreet
Hermaenus Schyn,
Doctor at Amsterdam.

This copy is made by the Assistant at the Library and Archive Room of the United Anabaptist Congregation at Amsterdam.

Amsterdam, April 23, 1909.

C. J. STRÖER.

TO all the ministers and deacons of the non-resistant Doopsgesinde congregation of God in Amsterdam and Harlem, and wheresoever this letter may be read. We, all the brethren, ministers and deacons of the non-resistant Doopsgesinde congregations in Pennsylvania unite in hearty greetings, wishing you the grace of God, love, and peace, out of the fullness of Jesus.

SINCERELY BELOVED BRETHREN:

In the year 1742, we sent you a letter, dated May 8, in which we placed before you our desires, and in hearty love, although in simplicity and weakness made clear our condition; first, that until the present under the praiseworthy crown of Great Britain we were permitted to live in liberty of conscience, without hindrance; and further, that our congregation under Divine direction was continued, increased and enlarged.

In our former communication, we also spoke of our fear concerning the assurance of continued liberty of conscience. Until now, thanks be to the dear Lord, we have been permitted to live here in freedom of conscience and unmolested peace. But we have no assurance in case there should be a hostile outbreak in this province, as has been the case in other provinces, that we would not be compelled against our consciences to bear arms, and with other provinces to meet an enemy armed, to the great burdening of our consciences.

We likewise informed you that we have prayed and have made application to our assembly and the authorities in case of such an outbreak, to be exempt from the bearing of arms. Our request has been graciously received, with this answer, however, that it was not in their power to grant the request, and that the right of liberty of conscience must be sought from his Royal Highness, the King of Great Britain.

When we consider our own condition, we realize that we are weak, helpless, and powerless to seek, in our humble way, such favors at the hands of Royal Highness, and so there is no security in this case, except with the strong and mighty protector, the only and almighty God, who until now has graciously protected this province, so that we could live in peace.

However, our aged ministers, now deceased, Hans Burckholder, Bendickt Brochtbiell, and others, who more than twenty-seven years ago came to this country, had discussed the matter with friends and brethren in Amsterdam and Harlem, as also with Herman Duniaden and his associates in the ministry, who gave us the consolation that, should we suffer on account of freedom of conscience, they would report the matter to the brethren in Holland. This and the fact that they are inclined to come to our

aid with counsel has made us rejoice. We recognize the fact that we have made a mistake in coming to this far off country with insufficient assurance in the matter of freedom of conscience. This is in brief the contents of our former communication to you.

Since, however, we have received no reply from the brethren, as to whether they have received the letter or considered our plea, we are prompted to write again that you may know what burdens us, hoping that you may receive and accept the same in love, and that you may be willing to counsel us in our anxiety and fear concerning such a possible outbreak.

Our further concern is, Dearly Beloved, inasmuch as we can not know what the future has in store, and since the flames of war are evidently rising higher, that to the non-resistant Christians tribulation and persecution may come to their house, and for this reason it will be needful to fortify against such visitation in patience and obedience, and to prepare for firmness and perseverance in faith. It has been the concensus of opinion of this congregation that it were well if we could have the Bloody Martyr's Mirror, by Dielman Jans van Bracht translated into the German language, and especially, since in this country in our congregations many young people have grown up and our number much increased, so that coming generations may have the testimony of true witnesses to the Truth, who have walked in the way of truth, and given their life for it. Much as this has been desired for several years, the wish is as yet not fulfilled.

It is true that a printing press has been established in this land for German printing, and this had given us hope that our plans might be carried out, but we have noticed that the paper used here is of too poor a quality, and for this reason the matter was held over for further consideration. In the next place there has not been anyone as yet, either among us nor elsewhere, who has been willing to undertake to make a true translation. Those who did apply and promised to make a worthy translation could not, for certain reasons, be entrusted with the work. Much as we desire the translation we are likewise desirous that, so much as lieth in us, the truth shall not be injured by the translation.

Finally, we have agreed to submit our plan to the brethren in Holland, and to seek their advice. To this all the ministers and deacons have agreed.

We urgently request, Dearly Beloved, that our request may be received in love, and in case it is, to send us, as soon as it can be done, an estimate and specifications of what that translation of a copy, printing and binding will cost us; also to inform us if they can be sent free, or at least without high taxes and customs. Further, of what the cost would be with or without copper plates; alse if it would be best to send it in single copies or all together at the same time, and how according to your judgment it could best be done.

Our requests are made to you, Dearly Beloved, because there is being manifested a longing desire to have the said book translated into High German. We beseech you that this time you give us your loving advice that we may be informed—if it be possible—at a time when the air is filled with rumors of war to consummate our plan, and what the cost per copy of translation, printing and binding a thousand copies would be.

We hope, Dearly Beloved, that our inquiry will be received in love and that as soon as possible, you will give us your advice and judgment in the matter. In this hope we abide while we commend ourselves to our worthy brethren and fellow ministers.

Jacob Godschalk
Martin Kolb
Michael Ziegler
Yellis Kassel
Dielman Kolb
Heinrich Funk

The subscribed names of the ministers of the congregation in Schiebach (Skippack) are by the other congregations here ordered to send this to you, Dearly Beloved. Done this 19th day of October, 1745.

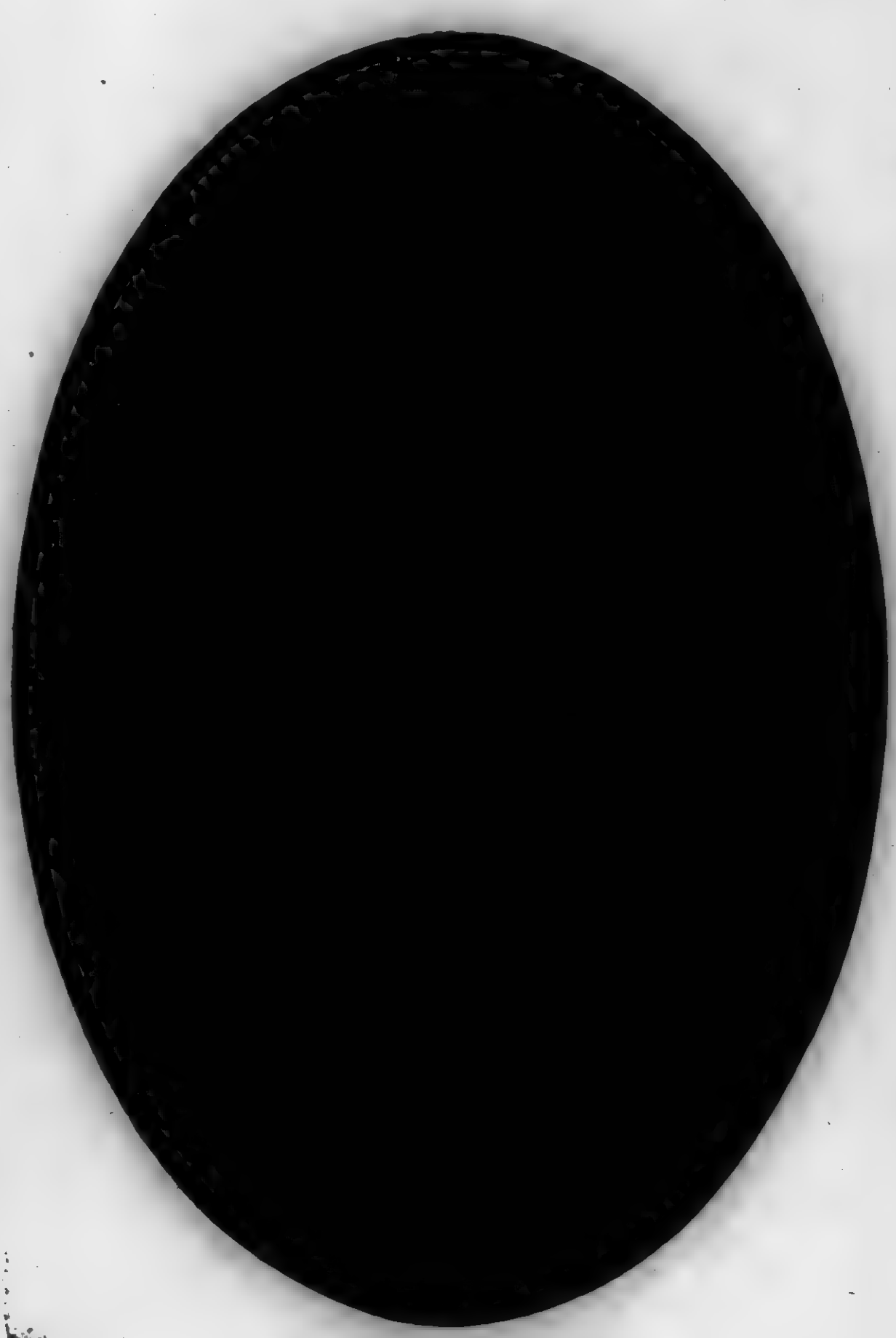
P. S. We here note that duty demands that we should not have delayed so long, but we still awaited an answer to our former writing, which, however, until now has not come. We send this in duplicate because of the threatening war times, with the hope

that if one fails the other will reach you.

This to be delivered in haste to the honorable Bartholomeus Loureing and Henricus Bakker, members of the church council of the Defenceless Doopsgesinde congregation in Amsterdam. To be delivered at "der Zingel in der Sonn," Amsterdam.

The answer to this letter was dated February 10, 1748.

NOTE—Translated from the German.



CHRISTIAN KREHBIEL

Christian Krehbiel

In the little village Weierhof, which hugs the foot of the Donnersberg in the rhenish Palatinate, Christian Krehbiel was born to John and Katherina Krehbiel, on October 18, 1832. He died April 30, 1909. Three months prior, to a day, he preached his last sermon. Shortly after dinner on that Sunday he suffered a stroke of appoplexy, thus losing his speech and being paralyzed on his right side. He regained control of his limbs, and his speech improved, so that there was hope of recovery. But on April 28, a wind storm blew a heavy barn door from its hinges, and this struck him with such force as to crush several ribs and inflict other fatal wounds.

Christian was the third child of a family of twelve. An epitomized sketch of his life to his 19 year might be given thus : Plenty of milk, black bread and potatoes; little school ; much work ; hardy physique; active brains; proper reverence; good, common sense; decided convictions; no guile. At eleven his parents took him with them to Klein Schwabhausen some 25 miles north of Munich. At 18 he came with them to America. Compulsory military service in Germany caused them, at a heavy financial sacrifice, to seek religious liberty here. In the summer of 1851 they came to Hayesville, Ohio, where Christian worked on the farm. In the fall he went to Keokuk, Iowa, and hired out, felled trees and, when his parents followed, lived with them in a log cabin. Within 6 years the parental homestead had been cleared and the man of 25 began for himself. It was truly an humble beginning. He had practically nothing when in March 1858 he mar-

ried Susan A. Ruth. They lived with her parents, Rev. David Ruth's, for two years. Thereupon they removed to Summerfield, Ill., where they lived for 19 years.

In 1864 he was drafted to serve in the Federal army, but was relieved by hiring R. Mantele as substitute. In November of the same year he was elected to the ministry. It was a sign of no small amount of courage and faith, that a man in his position, having almost lost his sight and with 4 small children and an unpaid farm to care for, could accept the call to a pastorate, which paid no salary. It meant hard work in the field for his family's support and midnight oil to do the bidding of his congregation. But his life is proof sufficient, that he was also heeding a call from on high.

Having given this short sketch of his earlier life, let us look at the mature man at home, as a pastor, as a pacificator and finally as an organizer.

In his home-life he had fixed habits. Each day began and ended unostentatiously with Scripture reading and prayer. As a husband and father he was kind and firm; but his was a firmness which was born out of goodwill toward his own and which became mellow with age. Three daughters and 9 sons, now all grown up, have seen this verified and join their mother in this tribute. He was a marvelous conversationalist and a good correspondent. His recreation from mental activity he found in physical activity and vice versa. Thus with his iron will and strong constitution he was able to do double work and more.

As a pastor he was no respector of persons. He visited the sick,—not only the well-to-do,—and to the needy, who always found their way to him even from distant congregations and outside, his good advise was supplemented in a material way doubtless frequently beyond deserts. But the Lord blessed him visibly for it. In the pulpit he was plain, sincere, powerful and convincing. Simple Gospel truths, hallowed by divine grace and life's school (not school life), lent his magnificent voice an irresistible momentum. He never preached for pay, but rather served as much as he could without pay.

From the very beginning, when he crossed the threshold of his own parish, he was singled out by others as a peace maker. At Wadsworth he was entrusted with very delicate duties early in his ministry. During the following 45 years his services were required so frequently as almost to cast a shadow on the spiritual life of our denomination, and his last committee-service along this line, connected with an extended journey, is so recent, that the wounds have scarcely all healed. He might well be called "The great Pacificator" in General Conference circles.

At Conference gatherings as everywhere he was recognized as a leader. He saw the birth of the General Conference. Later he conceived the idea of a Western District Conference, (now Central Conference), which first met in Iowa in October, 1868. In the immigration and colonization movement of the early 70ties he was a leader. He encouraged imigration from Russia by letter and was active in person in establishing the great Mennonite settlement in central Kansas. To quote Mr. C. B. Schmidt, Commissioner of Immigration of the Rock Island-Frisco Line: "Father Krehbiel has served and served well, not only his denomination, but also the State—the State in the narrower and in the broader sense." In this connection and especially in his Home and Foreign Mission work, he traveled much and frequently under most trying difficulties. He assisted in the organization of the Kansas Conference in October, 1877, which later became the Western District Conference and at the semi-centennial gathering of the General Conference, last year, he was one of the main speakers. When the Halstead church was organized he presided and of this church he was pastor a little over 31 years.

Early in his career he caught the spirit of unity and he remained a believer in unification and Conference work. He was not only a believer, but also a doer. He worked hard, faithfully and unselfishly for Conference schools and Conference missions. He was a strong supporter of the Wadsworth and later of the Halstead Conference school. His was decidedly a missionary spirit. As travelling minister he was not only per-

mitted to promote the unification movement among the scattered churches, but he could also unite the efforts towards foreign mission work. Probably his greatest service to the church as a whole lay in the work he did during the 24 years of his presidency of the Foreign Mission Board. Here too, he believed in schools. And his faith here, as always, took a practical turn as evidenced by the Indian mission schools, which were established in the Indian Territory and the one he superintended for nine years on his own farm at Halstead. When the Conference decided to abandon its mission schools it was contrary to his judgment. He organized an Orphan society and, to the last, conducted an orphanage at his home. Only a few years before his death he organized what later became "The Mennonite Charite" a corporation that owns the Halstead Hospital, which is doing noble work and thus blessing his memory. Much more might be said, but lack of space forbids.

In all of his efforts his consecrated life-companion was a willing and worthy sharer and often privately, as well as publicly at their silver and their golden wedding anniversary, he paid her his highest tribute.

Christian Krehbiel's life, dedicated through God to his family, his congregation, the denomination, the Indian and orphan children and the community and Commonwealth in which he lived, is a living monument to the worth of a consecrated Christian man.

C. E. K.

Early Mennonite Homestead in Germantown

Rev. Jacob Gottschalk, a Mennonite minister, of Cleve, near Crefelt, Germany, came to America in 1702, and settled in Germantown where nineteen years before the Crefelt colony of thirteen families had located. Here he became the successor of William Rittenhouse as minister of the little congregation, serving in this capacity until about 1714 when he removed to Skippack. On October 21, 1702, he became the owner of fifty acres of land, purchased from Isaac Shoemaker. On this tract of land he erected a quaint, low but substantial house, and lived here for twelve years. In the parlor of the old Wister homestead for many years hung a painting of this house painted by one of the Wisters. The accompanying picture was reproduced from that painting.

The house stood on the spot now 5273 Germantown avenue, in the lower end of Germantown. On June 15, Gottschalk transferred this property to Richard Lewis who in turn transferred it to Thomas Hood, by deed bearing date of April 13, 1729. Hood sold it to Rev. John Henry Kalkglasser on January 6, 1730. Kalkglasser came from Schwartzenau with Rev. Andrew Mack in 1729, wherehe had been called to the ministry in the Dunker church. In 1735 Kalkglasser was the oldest Dunker minister in Germantown. Afterwards he removed to Ephrata where he died February 29, 1748 at the age of 52 years. Kalkglasser owned the Gottschalk property only thirteen days, for on January 19, 1730, he passed title to John Bartholemew who sold it to John Frey on April 21, 1743. Frey was a tinsmith and brass founder. He died in 1745 when his son John Frey purchased it and continued his father's business. Three other generations of the Frey family resided here. Some years ago the old house was razed to the ground to make room for a more modern building. It is a source of satisfaction to be able to retain at least a picture of the home of one of the oldest houses built by one of the early ministers of the Mennonite church in America.

Another minister's house built in Germantown and of special interest is that built by Rev. William Rittenhouse in 1707 near the site of the old Rittenhouse paper mill. This house still stands and is in good state of preservation. It is now the property of Fairmount Park, located along the popular Lincoln drive.

Old Time Burials

Within the past one hundred years no calling or profession has undergone more radical changes than those of the undertaker. In ye olden times the use of ice in the preservation of the dead was not thought of, and bodies were often buried the day that the death occurred. In winter the bodies were kept for several days, but such a thing as "interment private" was never heard of. The embalming of bodies, now universal with skilled undertakers, was never dreamt of, the "winding sheet" being about the only sanitary safeguard adopted for the prevention of the spread of contagion.

The hearse was unknown, the body being carried on a bier, sometimes for miles, regardless of the condition of the weather. Feastings at funerals were always considered the proper thing, and they were always well attended, sometimes being carried to an extravagant length and at the expense of the decedent's estate or nearest relative. To such an extent was this carried in England at one time, that a law was passed to the effect that no expense was allowable except for the coffin, ringing the bell, parson and clerk.

Here in Germantown a strange manner of inviting to funerals prevailed. Every door was what was called a half door, the houses being the old colonial style of architecture. The upper part of the door was usually open in fair weather. Along one side of the road, and down the other, the self-important herald would stand at the threshold of each house, and proclaim in a loud voice, whether anyone appeared or not, "Thyself and family are bidden to the funeral of William Dearlife, to-morrow at three o'clock.

At the appointed time the denizens would gather at the house of the deceased, and each one as he entered, would take from the table that stood by the door, a glass of spirits, and it was considered an affront to refuse. After the funeral the house was crowded with the friends who were "invited to return to the house."

The following letter written September 29, 1804, to Jacob Knorr, on the death of his brother, by a gentleman named Poulson Knorr, will be of interest at this time, when relatives of the deceased persons, as a rule, endeavor to have the last sad rites as private as possible:

PHILA., Saturday Morning,
September 29th, 1804.

DEAR UNCLE:

Brothers Jacob and Lohra have conferred on me the mournful office of imparting to you the knowledge of our afflicting bereavement. It has pleased Almighty God to take unto himself our beloved and worthy Father—he breathed his last at a quarter past three o'clock yesterday afternoon. This solemn event, which you and us will long

deplore, has deprived us of a tender Father, and you of an affectionate Brother. But in our affliction we derive much consolation from a firm belief, that our loss is his gain. The whole tenor of his conduct evidently discovered that his mind was fully prepared for this event. During his illness he was perfectly resigned; and on no occasion did he utter a complaint, or manifest the least impatience.

To perform the last sad office to his remains it is the wish of my brothers, as well as mine, to have recourse to your friendly aid; and on their behalf, as well as on my own, I take the liberty of respectfully requesting, that you will be pleased to point out the spot where the grave is to be, and to order it to be dug six feet nine inches in length, two feet in breadth, and of a suitable depth. You will also have the goodness to employ a person for us to give a particular invitation to attend the funeral to all our Relatives, and to such Friends as you may deem proper; and to invite generally the Inhabitants from the Market-house up to Gorgas's Lane, on both sides of the road. The funeral will leave the house precisely at one o'clock tomorrow (Sunday) and will reach the Burial Ground about three; it will, therefore, be necessary for our Relations and Friends to be assembled there at that hour. If I have omitted to mention anything that you may think ought to be done on this solemn occasion, you will be pleased to direct it according to your own discretion.

On behalf of my Brothers Jacob and Lohra, I am, with great Respect and Esteem,

Affectionately Yours,

POULSON.

Mr. Jacob Knorr, Germantown.*

*NOTE.—Jacob Knorr and his wife Hannah were members of the Germantown Mennonite Church, both were admitted to membership in the year 1771 by baptism. Baptism having been administered that year to ten persons by Rev. Andrew Ziegler who was then living at Skippack and presided as Bishop over Germantown. Knorr was the clerk of the church from the time of his admission to membership. He opened his record by giving an itemized account of the church built in 1770. He was a carpenter by trade and his bill for the carpenter work was £ 39, s 12. His contribution to the new church was £ 9. s 10. This is the old stone church still standing and is in regular use for services. During the years from 1780 to 1790 he records the names of those who took communion on six different occasions and adds that the communion was administered by Rev. Andrew Ziegler.—N. B. Grubb.

Why We Should Study the Bible

Not long ago both Hindus and Christians in India were surprised by the conversion of a native to Christianity. This Hindu, named Dharmananda Mahayarati, was born and brought up in Hinduism. He was a talented man, and a bitter enemy of Christ, Christianity, and the Bible. The greater part of his life was spent in this attitude of hostility. He began, finally, to study the Bible that he might more intelligently and positively refute its teachings; but his views were suddenly and completely changed concerning it. The result was he accepted the Holy Scriptures and the Christian religion which he had so hated and so vehemently spoken against. Now he strongly urges everybody, whatever their creed, nationality, or race, to study the Book of books. The following are some of the reasons he gives for studying it:

1. Because the Bible is the message of God.

2. Because the Bible appeals to every man's heart.

3. Because the Bible is the most wonderful book in the world.

4. Because the Bible is the history of Christ; it is His biography, a faithful record of his divine message.

5. Because the Bible is the grandest garden in which the choicest flowers of heaven and earth grow in abundance.

6. Because the Holy Bible is the history of man's fall and redemption—a glorious history of the triumph of virtue over vice.

7. Because the Bible is the everlasting Book in the ever-rich library of God, it should be read by every true lover of God, and every one who sincerely seeks for grace and mercy.

It is interesting and encouraging to read these reasons for Bible study from such an unexpected source. He who brings to the reading and study of God's Word a desire to know the truth, will be convinced of its authority and truthfulness. "If any man willeth to do his will, he shall know of the teaching whether it be of God." (John 7:17, R.V.)

A Brief Course of Scripture Teaching

For Inquirers unto Salvation

Selected and arranged by A. S. Shelly

The Authority of Scripture

Old Testament—Ye search the scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me (Jesus).—John 5: 39.

Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished.—Matt. 5: 17, 18.

These are my words which I spake unto you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning me.—Luke 24:44.

No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit.—2 Pet. 1: 21.

Every scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness.—2 Tim. 3: 16.

The word of God is living and active and sharper than any two-edged sword.—Heb. 4: 12.

The New Testament—God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son, whom He appointed heir of all things, through whom also He made the world.—Heb. 1: 1, 2.

When He, the Spirit of truth is come, He shall guide you into all truth; for He shall not speak of Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come.—John 16: 13.

God

He that cometh to God must believe that He is and that He is a rewarder of them that seek after Him—Heb. 11: 6.

Jehovah, He is God in heaven above and upon the earth beneath; there is none else.—Deut. 4: 39.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.—Ps. 90: 2.

The King eternal, incorruptible, invisible, the only God, to Him be glory for ever and ever.—1 Tim. 1: 17.

God is a Spirit, and they that worship Him must worship Him in spirit and in truth.—John 4: 24.

Ah, Lord Jehovah, behold Thou hast made the heavens and the earth by Thy great power, and by Thine outstretched arm; there is nothing too hard for Thee.—Jer. 32: 17.

All things are naked and laid open before the eyes of Him with whom we have to do.—Heb. 4: 13.

Holy, holy, holy is the Lord God the almighty, who was, and who is, and who is to come.—Rev. 4: 8.

Righteousness and judgment are the foundation of Thy throne.—Ps. 89: 14.

The Lord thy God is a devouring fire, a jealous God.—Deut. 4: 24.

The Lord is merciful and gracious, slow to anger and abundant in lovingkindness.—Ps. 103: 8.

God is love.—1 John 4: 8.

The Trinity—Lo, the heavens were opened unto Him (Jesus), and he (John) saw the Spirit of God descending as a dove and coming upon Him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3: 16.

When the Comforter is come whom I (the Son) will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He shall bear witness of Me.—John 15: 26.

Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the the Holy Spirit.—Matt. 28: 19.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.—2 Cor. 13: 14.

Man Created Good

God said, Let us make man in our image, after our likeness. And God created man in His own image, in the image of God created He him.—Gen. 1: 22, 27.

He chose us in him (Christ) before the foundation of the world, that we should be holy and without blemish before Him in love.—Eph. 1: 4.

Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.—Gen. 2: 7.

And God saw everything that He had made, and, behold it was very good.—Gen. 1: 31.

The new man that is after God created in righteousness and holiness of truth.—Eph. 4: 24.

Who (Jesus, the Son of Man) is the image of the invisible God, the first born of all creation.—Col. 1: 15.

Who (Christ, the last Adam) is the effulgence of His glory, the very image of His substance.—Heb. 1: 3.

The Fall—Sin

Jehovah God commanded the man saying, Of every tree in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.—Gen. 2: 16, 17.

The serpent said unto the woman, Ye shall not surely die.—Gen. 3: 4. He is a murderer from the beginning and standeth not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it.—John 8: 44.

When the woman saw (accepting Satan's word) that the tree was good for food and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof and did eat; and she gave also unto her husband with her and he did eat.—Gen. 3: 6.

Through one man sin entered into the world and death through sin; and so death passed unto all men for that all sinned.—Rom. 5: 12.

And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—Gen. 6: 5.

All have sinned and fall short of the glory of God.—Rom. 3: 23.

If we say we have no sin we deceive ourselves and the truth is not in us.—1 John 1:8.

We are all become as one that is unclean, and our righteousnesses are as a polluted garment; and we all do fade as a leaf; and our iniquities like the wind take us away.—Isa. 64: 6.

I am carnal sold under sin.—Rom. 7: 14.

The wages of sin is death.—Rom. 6: 23.

It is appointed unto men once to die and after this cometh judgment.—Heb. 9: 27.

Salvation Provided

I have no pleasure in the death of him that dieth, saith the Lord Jehovah.—Ezek. 18:32.

I will put enmity between thee (the serpent or Satan) and the woman, between thy seed and her seed; He shall bruise thy head and thou shalt bruise His heel.—Gen. 3: 15.

To this end is the Son of God manifested that He might destroy the works of the devil.—1 John 3: 8.

God so loved the world (of humanity) that He gave His only begotton Son that whosoever believeth on Him should not perish but have eternal life. For God sent not the Son into the world to judge the world, but that the world should be saved through Him.—John 3: 16, 17.

He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.—Isa. 53: 6.

Behold the Lamb of God that taketh away the sin of the world.—John 1: 29.

Redeemed with precious blood as of a lamb without blemish and without spot, even the blood of Christ, who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake.—1 Pet. 1: 19, 20.

I came that they may have life and have it abundantly.—John 10: 10.

And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved.—Acts 4: 12.

Invitation

Come now, let us reason together, saith Jehovah; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.—Isa. 1: 18.

Look unto me and be ye saved all the ends of the earth, for I am God and there is none else.—Isa. 45: 22.

Incline your ear and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.—Isa. 55: 3.

Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. 11: 28.

As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: When shall I come and appear before God?—Ps. 42: 1, 2.

If any man thirst, let him come unto me and drink.—John 7: 37. He that is athirst, let him come; and whosoever will let him take of the water of life freely.—Rev. 21:17.

Conditions of Grace

Repentance. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.—Acts 3: 19.

Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret.—2 Cor. 7: 10.

Faith. Abraham believed God and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness.—Rom. 4: 3-5.

A righteousness of God hath been manifested, being witnessed by the law and the prophets, even the righteousness of God through faith in Jesus Christ unto all them that believe.—Rom. 3: 21, 22.

Being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation through faith in His blood.—Rom. 3: 24, 25.

By Him (Christ) every one that believeth is justified from all things from which ye could not be justified by the law of Moses.—Acts 13: 39.

As many as received Him, to them gave He the right to become children of God, even to them that believe on His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1: 12, 13.

Confession. Every one, therefore, who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.—Matt. 10: 32, 33.

If thou shalt confess with thy mouth, Jesus as Lord and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.—Rom. 10: 9, 10.

Baptism—Symbol and Seal

Go ye therefore, and make disciples of all the nations baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.—Matt. 28: 19.

He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.—Mark 16: 16.

Ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.—Gal. 3: 26, 27.

All we who were baptized into Christ were baptized unto His death. We were buried, therefore, with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.—Rom. 6: 3, 4.

He that cometh after me (said John) shall baptize you in the Holy Spirit and in fire. Matt. 3: 11.

In one Spirit were we all baptized into one body, and were all made to drink of one Spirit.—1 Cor. 12: 13.

Ye were sealed with the Holy Spirit of promise. - Eph. 1: 13.

The New Life

Separation. Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters.—2 Cor. 6: 17, 18.

Be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.—Rom. 12: 2.

Consecration. Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. —Luke 9: 24.

Service. Take my yoke upon you and learn of me. For my yoke is easy and my burden is light.—Matt. 11: 29, 30.

If any man serve me, let him follow me; and where I am there shall also my servant be; if any man serve me, him will my Father honor.—John 12: 26.

Prayer. When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.—Matt. 6: 6.

Verily, verily, I say unto you, If ye shall ask anything of my Father, He will give it you in my name. Ask and receive that your joy may be full. John 16: 23, 24.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4: 6.

Delight in God's Word. His delight is in the law of the Lord, and on His law doth he meditate day and night.—Ps. 1: 2.

How sweet are thy words unto my taste, yea sweeter than honey to my mouth!—Ps. 119: 103.

As newborn babes long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.—1 Pet. 2: 2.

In the Spirit. Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you.—As many as are led by the Spirit of God, these are the Sons of God.—The Spirit Himself beareth witness with our spirit that we are the children of God.—Rom. 8: 9, 14, 16.

We received not the spirit of the world but the spirit which is from God, that we might know the things which were freely given us or God.—1 Cor. 2: 12.

The law of the Spirit of life in Christ Jesus made me free from the law of sin and death.—Rom. 8: 2.

Where the Spirit of the Lord is there is liberty. But we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.—1 Cor. 3: 17, 18.

The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.—Gal. 5: 22-24.

Obedience. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in His love.—John 15: 10.

Beloved if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of Him, because we keep His commandments and do the things that are pleasing in His sight.—1 John 3: 21.

Comfort. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in our affliction, that we may be able to comfort them that are in any affliction through the comfort wherewith we ourselves are comforted of God.—1 Cor. 1: 3, 4.

We know that to them that love God all things work together for good, even to them that are called according to His purpose.—Rom. 8: 28.

Overcoming. In the world ye have tribulation; but be of good cheer, I have overcome the world.—John 16: 33.

Whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith.—1 John 5: 4.

Be strong in the Lord and in the strength of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil.—Eph. 6: 10, 11.

Death is swallowed up in victory. O death where is thy victory? O death where is thy sting? The sting of death is sin; and

the power of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 54-57.

The Future Outlook

Our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ. —Phil. 3: 20.

Set your mind on the things that are above, not on things that are on the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory.—Col. 3: 2-4.

Henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only but also to all them that have loved His appearing.—2 Tim. 4: 8.

Watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass and to stand before the Son of Man.—Luke 21: 36.

The revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might, when He shall come to be glorified in His saints, and to be marvelled at in all them that believed.—2 Thess. 1: 7-10.

The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.—1 Thess. 4: 16, 17.

"It is easier to avoid mistakes than to correct them after they are made. It takes less time and energy to stop and think, and decide a question or line of action wisely, than it does to rush ahead, thoughtlessly and carelessly, do the thing wrong, and then have to undo it and do it over properly. Worse yet, if it is a thing that can not be undone, that must stand as a monument to our lack of care and thought."

Family Religion

When complaint is made that the Church has lost power, that loss can always be traced to the home as its real source. People are no better, no more religious, anywhere else than they are in their homes. They have just as much religion as they bring with them from the Church back to their homes—and no more. Men may join lustily in singing and listen attentively to the sermon; but what profits it if they take nothing with them back to their homes? If young people must be urged by pastors and Sunday School teachers to join the catechetical class, it is proof positive that fathers and mothers have not succeeded in creating a home religious atmosphere. The Scotchmen in John Knox's time went a trifle too far, perhaps, when they passed an act in the general assembly that the session should reprove the head of the family and debar him from the Lord's Supper if he neglected family worship; but legalistic as that was, it produced a healthier state of affairs than exists in most so-called Christian families now. One hundred years ago, the general assembly of the American Presbyterian Church declared that a Christian family living without a family religion is a contradiction. It argues on the part of such professors an awful declension, and a criminal dereliction of duty. It is idle to complain about Christless universities, colleges, and public schools, when so-called Christian homes are practically Christless.

Proverbs

Seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men. Seest thou a man that is hasty in his words there is more hope of a fool than of him.

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

A fool uttereth all his mind; but a wise man keepeth it till afterwards.

He that will not be counseled cannot be helped.

A false balance is an abomination to the Lord, but a just weight is his delight.

The Zion Mennonite Church

The founders of the Zion Mennonite Church, of Lee County, Iowa, hail from the Palatinate Germany. During the third decade of the nineteenth century, Jacob Krehbiel and family of Pfriemerhof, emigrated to America. He himself was a member of the Mennonite church of the above named place. The church had lost a worthy family in them, but the bonds of love and fellowship were kept up by correspondence. In this way our German brethren, who were then longing to found a home that would bring them more rewards for their labors, and at the same time give them more religious freedom, naturally looked to America as the country that has the much coveted things in store for them. The knowledge thus gained was kindled anew, when a member of their faith visited his old home in Germany. He had lived in the state of Iowa for seven years and was therefore able to give his countrymen first hand information of the country he had learned to love. This seems to have given an impulse to an emigration. In any case, soon after this two families, JacobKrehbiel I, of Weierhof, and Jacob Galle, of Hessen-Darmstadt, sailed for America. The pilgrim families arrived in New York October 29, 1850, completing the voyage in 48 days.

After visiting several friends and relatives while making their inland journey, they arrived in Ashland County, Ohio, in November of the same year. Leaving their women and children with friends at Ashland Co., the two heads of the families, who were now joined by Jacob Eyeman, of the above named place, made an inspection tour to the west. After an absence of six weeks the three men returned very enthusiastic over the country which later became their home. In the spring of 1851 the three men with their families resumed their journey westward. In Iowa the party was joined by Peter Weber and family. Franklin Twp., of Lee Co., Iowa, was soon chosen as the most desirable location for a settlement. A little previous to this time Rev. Henry Ellenberger, who with his family had come to Iowa from Germany settled in the same neighborhood.

The idea of founding a church now suggested itself to the party. Henry Ellenberg was asked to become the minister of the families and in the fall of 1851 an organization was effected. The church was composed of the following families: 1 Henry Ellenberger and family, 2 Jacob Krehbiel I and family, 3 Jacob Galle and family, 4 Jacob Eyeman and family, 5 Peter Weber and family, Christian Rings, Daniel Rings, Jacob Kagy, Henry Krehbiel, Christian Krehbiel II. The last five brethren joining the church soon after it was founded. On May 20, 1852, four young persons were baptized upon their confession of faith and received into the church. In this same month three families and two single brethren

joined the little flock; they were John Krehbiel I and family, Peter Schowalter and family, John Loewenberg and family, Christian Krehbiel I and David Hirschler. During the month of August of the same year a company of seven Mennonite families, who had just come from the old country arrived in the settlement and were received into fellowship. Among this group were three ministers whose names were as follows: Jacob Krehbiel II, Jacob Schnebeld I and David Ruth.

Up to this time all the religious services were held in a little district schoolhouse, but this could now no longer be done as the congregation had suddenly outgrown its quarters. It was decided to build a new church. At this same time the school question also became an issue with the church. The founders had the advantage of a religious training in the old country and were therefore anxious that their posterity should be given a similar opportunity in their new home. Christian Schowalter, who was now in Ashland Co., Ohio, was extended a call to be its first teacher. He served in that capacity for thirty years. This church-school is still in existence and is taught by the pastor of the church during three months of the year.

Through the generosity of the German Evangelical congregation the Mennonites secured the use of their church bi-weekly until the proposed new church was available. The first church was built of stone, situated southeast from the present old church. The dimensions of the building were 30 feet by 40 feet and 32 feet high. The front with one door in the center and one window on each side faced the north. It was furthermore lighted by four windows on the west side and four on the east side. There was a basement under the entire church, which was used for a schoolroom. This first structure was taken down and erected again, with the exception of the basement, and is the present old church.

Christian Schowalter, the German teacher, soon after his call to the settlement, also became a pastor of the church. Since all of the other ministers were getting old, all looked to him to be their leader. For forty years he ministered to the spiritual and the bodily needs of the people whom he loved. His aim was to lead them to the Master.

The church has 175 members now. In numbers, it by no means ranks first among our Conference churches, but scores of families and persons scattered throughout the different states, at one time found a spiritual home in the Zion Mennonite church. Much of the good seed sown here blossomed and matured in quite many churches of Kansas, Oklahoma, Illinois and elsewhere.

In 1907 it was decided to build a new church at Donnellson. The new structure is a frame building the dimensions of which are 36 feet by 50 feet with its front facing the east. There is a basement under the entire building. The church is heated by a hot-air furnace and illuminated by a system of gasoline lights. It is fitted with quarter sawed dark oak seats, two aisles dividing them into three sections. Between the two entrances on the east end there is a room which can be used for various purposes; it can be thrown into the auditorium by sliding doors. The windows are fitted with stained glass. The church has a capacity of three hundred.

The new edifice was dedicated to the Lord's service on February 2, 1909. It being an ideal day a great throng listened with an unabating interest to the helpful and soul-inspiring sermons by Revs. Miller and Musselman, of our own denomination, and five pastors from the neighboring congregations.

P. P. Hilty.

Zion Mennonite Church, Souderton

In January 1887, Rev. N. B. Grubb, of Philadelphia, upon the request of a member of his church residing in Souderton, went there and conducted a service, this was the start of the prosperous Souderton congregation worshiping in the beautiful edifice represented by the accompanying cut. The Home Mission and Church Extension Committee of the Eastern Conference had charge of the services till the spring of 1893 when a church had been built. A charter was secured and the congregation of twenty-six members organized, of which six were the remnant of the for several years disbanded branch congregation, which had worshipped

in what is known as Rockhill meeting house.

Allen M. Fretz, pastor of the Deep Run church was called to take charge of the new congregation, ten members of which were of his Deep Run charge.

At a congregational meeting in 1907 it was decided to enlarge and renovate the church especially for the accommodation of the Sunday School.

The remodeled building was re-consecrated and opened for worship on Sunday, August 23, 1908, with appropriate and well attended services, in which the different ministers of the Conference participated. From the local paper giving an account of these services, we clip the following description of the present building:

"In the early part of April ground was broken for the addition and mechanics set to work on the alterations. The old part of the building is 36x50 feet and the annex 30x50 feet—all the walls being of brick. A tower at the east corner of the old structure makes an imposing appearance, Through the hallway in this tower entrance is made into the space used for church purposes, from which then one gets into the new part or Sunday-school room by a door and folding door; entrance into the Sunday-school and pastor's rooms also by side doors leading from extensions on two sides of the old building.

The interior is conveniently arranged. The adornment and furnishings are simple, yet beautiful. The pulpit and choir seats are enclosed with a railing. The seats are very convenient and modern, and the flooring is slanting, thus affording all a full view. In the Sunday-school room the chairs are also in rows of convenient length and can be folded, thus occupying less space when not in use. In the basement, three class rooms have been arranged. The church is lighted by electricity, and heated by a steam plant.

The cost of addition and alterations is close to $5000.

ZION MENNONITE CHURCH, SOUDERTON, FOUNDED AND BUILT IN 1892, ENLARGED AND REMODELED IN 1908.

MISSION CHAPEL AT LAME DEER

The above cut represents the new mission chapel at Lame Deer, near the Tongue river, Montana, erected by our Mission Board during the year 1908. Lame Deer is about twenty-five miles distant from our Bethany Mission Station at Busby, Montana. It is the centre of an Indian settlement containing quite a number of Cheyenne Indians, who anxiously requested that a chapel be erected in their midst and that the Gospel be preached to them. Besides a small Catholic mission at a remote point, ours is the only mission among these northern Cheyennes and in order to reach a greater number of the Indians of this tribe the Mission Board found the erection of this chapel necessary. Services are now regularly held there every alternate Sunday by Missionary P. A. Kliewer. These services are quite well attended by the Indians. But to reach *all* the Indians of this tribe in Montana another or third chapel, in a different direction, will be necessary.

STATISTICS OF THE EASTERN DISTRICT CONFERENCE FOR 1908

Name of Congregation	Membership	Increase	Decrease	Sunday School: Membership	Sunday School: Months Open	Sunday School: Contributions: For School	Sunday School: Contributions: For Missions	Sunday School: Contributions: Other Purposes	Contributions of the Congregations: Congregational Purposes	Foreign Mission	Home Mission	Conference Treasury	Mennonite Home	Other Purposes	Totals
Allentown	69	15	1	170	12	$89 32	. .	. .	$630 22	$10 00		$26 00	.	$124 78	$880 32
Bertolets	20	1	.	.	.	. . .	. .	. .	50 00	14 00	$14 00	.	?	152 27	230 27
Bowmansville	33	.	1	40	12	. .	. .	. .	78 29	7 88	. . .		.	. .	86 17
Boyertown	29	.	1	.	.	. . .	. .	. .	92 07	9 00	. . .	4 75		. .	105 82
Deep Run	164	9	3	50	12	. . .	. .	. .	276 94	13 07	. . .	15 00	$ 8 58	24 64	338 23
East Swamp	101	7	4	75	12	59 52	$7 33	$4 24	244 32	26 42	. . .	30 53	15 50	. . .	387 56
Flatland	44	2	.	100	9	86 68	12 39	. .	157 43	22 75	. . .	8 50	20 00	.	303 75
Germantown	40	.	1	40	12	64 63	. .	. .	331 00	. . .	. .	.		481 00	812 00
Hereford	206	12	9	180	12	78 80	23 12	61 95	644 16	132 77	. . .	90 00	68 00	57 64	1131 55
Perkasie (Bethel)	35	2	2	80	12	30 00	.	. .	295 87	.	.	11 55	5 70	7 50	350 62
Phila. 1st Church	442	19	18	490	12	405 09	51 19	60 00	2368 26	324 50	221 52	80 00	162 20	190 00	3862 76
Phila. 2nd Church	135	15	3	211	12	214 00	. .	. .	827 19		. . .	.	. . .	90 00	1131 19
Quakertown (Bethany	63	6	1	165	12	80 00	. .	. .	328 75	50 02	. .	9 25	. . .	24 00	492 02
Saucon	12	.	.	95	12	59 57	8 60	. .	63 58	16 28		. .	8 30		155 78
Schwenksville (Eden)	209	8	4	140	12	67 75	. .	.	277 09	82 82	40 00		?	816 88	1285 14
Souderton (Zion)	165	13	.	200	12	129 75	. .	200	517 87	30 00		35 00	42 00	42 35	996 97
Springfield	59	2	1	80	12	19 41	.	. .	115 70	20 00	13 18	9 00	20 00	12 00	209 29
Upper Milford	107	8	1	00	12	44 44	5 03	. .	447 21	70 00	34 61	85 00	23 75	45 00	755 04
West Swamp	170	11	7	170	12	151 62	25 02	.	748 33	99 93		42 90	25 00	.	1092 80

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Secretary, Rev. W. S. Gottshall
Treasurer, John L. Bauer

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Statistical Report of the Middle District Conference, 1908-1909.

Location of Congregation	Elders and Preachers	Membership								Sunday-school			Contributions					
		Additions		Decrease														
		Baptism	Letter	Death	Removal	Dismissal	Exclusion	Total Membership	Blessing of Infants	Teachers	Scholars	Training Class	Congregation	Foreign Mission	Home Mission	Education	Sunday-school	Other Charitable Purposes
Berne, Ind.	J. W. Kliewer	49	7	5	3	3	2	785		55	1020	1	3534 05	2769 13	351 37	1500 00	308 44	1085 25
Bluffton, Ohio								27										
Clarence C'ter, N. Y.								26										
Dalton, Ohio	A. A. Sommer	6	4	3		4	2	156		16	200	1	404 00	245 00	46 00	245 00	121 00	119 00
Donnellson, Iowa.	P. P. Hilty	8		5			8	178	2	9	128							
Fortuna, Mo.	D. D. King	1	3	1	1			140		19	175	1	4610 84	155 45	20 00	106 00	35 59	
Goshen, Ind.								217										
Noble, Iowa	S. M. Musselman.	5	1	2				225		16	185		627 79	138 00			52 64	
Pandora, Ohio								274										
Pulaski, Iowa	W. W. Miller	3			2			220		16	175		700 00	85 00	56 88	244 50	70 00	41 75
Sterling, Ohio	A. Schumacher							43										
	J. E. Amstutz																	
	W. Shelly	2			1					5	50		160 00	5 00	2 49		5 00	
Stevensville, Ont.								17										
Schweizer Gem. Bluffton, Ohio								600										
Summerfield, Ill.*	C H. A v.d. Smissen	3			4			138		10	70		723 00	218 40			41 75	22 00
	H. J. Krehbiel B.																	
Trenton, Ohio	John Augsburger P	10	1	1	3			215		6	82		8580 00	107 00	18 50	179 00	49 00	21 00
	E. F. Grubb																	
Wadsworth, Ohio	Warren S. Shelly	11		6		3		154		9	85	1	927 25	14 94	13 46		94 41	
Wayland, Iowa	S. M. Musselman.							164		15	175		606 54	107 18			103 87	

*The fiftieth anniversary of the building of the church was celebrated on September 20, 1908. Rev. Christian Krehbiel and Rev. Henry J. Krehbiel were the principal speakers.

Ministers of the General Conference

ARRANGED ACCORDING TO THEIR CONFERENCE AFFILIATION

MIDDLE DISTRICT CONFERENCE

Amstutz, J. E., Trenton, Ohio.
Augsburger, John, Trenton, Ohio.
Diller, Benj., Bluffton, O.
Gottshall, W. S., Bluffton, Ohio
Hilty, P. P., Donnellson, Iowa.
King, D. D., Fortuna, Mo.
Kliewer, J. W., Berne, Ind.
Krehbiel, Jacob, Clarence Centre, N. Y.
Krehbiel, H. J., Trenton, O.
Lehman, P. P., Alvin, Mo.
Lehman, Joel, Berne, Ind.
Miller, W. W., Pulaski, Iowa.
Mosiman, Samuel, Bluffton, Ohio.
Mosiman, Eddison, Middletown, Ohio.
Musselman, S. M., Wayland, Iowa.
Niswander, Menno, Goshen, Ind.
Schumacher, Albert, Pandora, Ohio.
Shelly, Warren, Wadsworth, Ohio.
Sommer, I. A., Berne, Ind.
Sommer, A. A., Dalton, O.
Sprunger, S. F., Berne, Ind.
Stucky, Peter E., Olds, Iowa.
Van der Smissen, C. H. A., Summerfield, Ill.

NORTHERN CONFERENCE

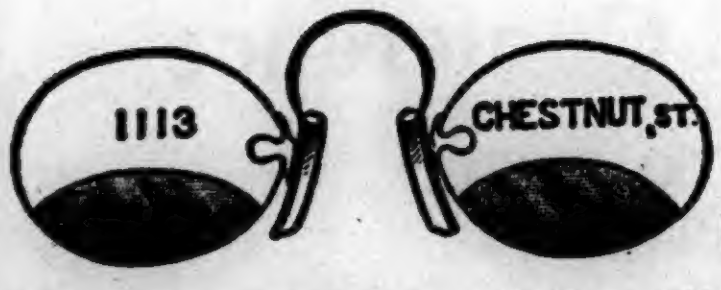
Bachman, H. A., Freeman, S. D.
Balzer, J. J., Mountain Lake, Minn.
Berg, H. H., Marion, S. D.
Brand, D. J., Wisner, Neb.
Brown, H. J., Mt. Lake, Minn.
Epp, H. H., Henderson, Neb.
Ewert. Cornelius, Loretta, S. D.
Fast, Martin, Munich, N. D.
Friesen, Isaac, Munich, N. D.
Friesen, Peter J., Mt. Lake, Minn.
Hege, Christian, Henderson, Neb.
Hirsche, Noah C., Redfield, N. D.
Kauffman, Joseph, Freeman, S. D.
Miller, Christ., Freeman, S. D.
Pankratz, P. H., Henderson, Neb.
Regier. H. H., Mt. Lake, Minn.
Schmidt, H. U., Springfield, S. D.
Schrag, John Marion, S. D.
Schultz, David A., Avon, S. D.
Thiesen, Derk. T., Marion, S. D.
Unruh, H. P., Avon, S. D.
Waltner, Alfred, Marion, S. D.
Willms, Abraham, Marion, S. D.

MISSIONARIES

Ediger, J. B., Clinton, Okla.
Epp, J. B., Toreva, Arizona.
Frey, J. B., Tuba, Arizona.
Funk, J. A., Canton, Okla.
Kliewer, H. J., Hammon, Okla.
Linscheid, G. A., Busby, Montana.
Penner, P. A., Champa, India.
Penner, P. W., Janjgir, India.
Petter, Rudolph, Cantonment, Okla.
Suckau, Cor. H., Champa, India.
Wiens, P. J., Champa, India.

WESTERN CONFERENCE

Aeby, Jacob, Ranson, Kansas.
Albrecht, Franz, Beatrice, Neb.
Andreas, John P., Elbing, Kan.
Balzer, Abraham, Hillsboro, Kan.
Baumgardner, S. S., Halstead, Kan.
Banman, Heinrich, Canton, Kan.
Banman, J. J., Canton, Kan.
Bartel, H. H., Hillsboro, Kan.
Boese, Abraham, Cordell, Okla.
Brandt, D. J., Wisner, Neb.
Buller, P. P., Goessel, Kan.
Buller, P., Goessel, Kan.
Dircks, Peter H., Pawnee Rock, Kan.
Dueck, H., Kidder, Okla.
Entz, J. E., Newton, Kan.
Epp, J., Newton, Kan.
Epp, J. H., Moundridge, Kan.
Ewert, W. J., Hillsboro, Kan.
Flaming, John, Korn, Okla.
Flaming, H., Inman, Kan.
Flickinger, J. J., Pretty Prairie, Kan.
Frey, Cor., Coy, Okla.
Gaede, H. J., Medford, Okla.
Galle, Wm., Moundridge, Kan.
Goerz, David, Newton, Kan.
Goertz, Peter, Inman, Kan.
Goering, Chris. J., Moundridge, Kan.
Goering, John C., Moundridge, Kan.



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Janzen, Jacob, Bessie, Okla.
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Kauffman, J. J., Eakley, Okla.
Kliewer, G. G., Goteba, Okla.
Kliewer, J. J., Goteba, Okla.
Klaassen, Mich., Bessie, Okla.
Klaassen, Jac., Bessie, Okla.
Krause, P. J., Lehigh, Kan.
Krehbiel, Peter M., Moundridge, Kan.
Krehbiel, H. P., Newton, Kan.
Krehbiel, J. S., Geary, Okla.
Langenwalter, J. H., Halstead, Kan.
Lichti, John, Lucien, Okla.
Linscheid, John P., Arlington, Kan.
Lohrenz, D. D., Orienta, Okla.
Miller, John, Marena, Kan.
Moyer, J. F., Deer Creek, Okla.
Penner, Jacob W., Hillsboro, Kan.
Penner, H. D., Hillsboro, Kan.
Penner, Cornelius, Beatrice, Neb.
Penner, John, Beatrice, Neb.
Penner, John K., Beatrice, Neb.
Penner, Gerhard, Beatrice, Neb.
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Ratzlaff, D. F., Fairview, Okla.
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Regier, C. H., Elbing, Kan.
Regier, J. W., Elbing, Kan.
Reimer, Cornelius, Beatrice, Neb.
Reimer, Heinrich, Mt. View, Okla.
Reimer, P., Beatrice, Neb.
Roth, John, Whitewater, Kan.
Rupp, Jacob, Perry, Okla.
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Richert, P. H., Goessel, Kan.
Riesen, H., Gotebo, Okla.
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Stucky, Peter, Moundridge, Kan.
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Stucky, Christ., Eakley, Okla.
Stucky, Fritz, Mt. View, Okla.
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Wedel, C. H., Newton, Kan.
Wedel, F. F., Canton, Kan.
Wedel, Peter P., Moundridge, Kan.
Wedel, Tob. B., Menno, Okla.
Wedel, T. P., Galena, Kan.
Wiebe, Herman, Beatrice, Neb.
Wiebe, J. G., Coy, Okla.
Wiebe, H. M., Whitewater, Kan.
Wiebe, Bernhart, Kidder, Okla.

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Gabel, F. F., 2237 Franklin St., Philadelphia, Pa.
Gottshall, H. S., Lansdale, Pa.
Grubb, N. B., 715 Berks Street, Philadelphia, Pa.
Grubb, S. M., 3004 N. Eleventh Street, Philadelphia, Pa.
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Shelly, H. W., Richland Centre, Pa.

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Gerick, P. J., Salem, Oregon.
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Krehbiel, H. J., Reedly, Cal.
Jantzen, F. F., Paso Robles, Calif.
Lichti, John, Estrella, Calif.
Lichti, Otto, Quirnheim, Rheimpfatz, Ger.
Mehl, J. C., Upland, Calif.
Ratzlaff, John, Menno, Washington.
Schrag, J. R., Menno, Washington.
Toews, N. F., Krupp, Wash.
Voth, J. J., Upland, Calif.
Waltner, John, Menno, Washington.
Wiebe, A. J., Paso Robles, Calif.

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Duech, John, Rosthern, Sask.
Dyck, Jacob G., Herbert, Sask.
Epp, Gerhard, Rosthern, Sask.
Ewert, H. H., Gretna, Man.
Ewert, Benjamin, Gretna, Man.
Funk, John, Altona, Man.
Friesen, John M., Altona, Man.
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Hoepner, Jacob, Winkler, Man.
Hildebrand, Henry, Winkler, Man.
Jantzen, Jacob, Waldheim, Sask.
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